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PREFACE.

The unprecedented success of the first of this Series of Collections (an edition of 5000 copies having been sold off in a few months) has not only been highly gratifying to the Committee entrusted with the preparation of the works, but has stimulated them to spare neither labour nor expense to render the present Volume worthy of a similar reception. The same plan has been adopted as in No. V., with a still more rigid adherence to systematic arrangement. The First Section will be found highly useful in training and examining classes on Scripture History; the Second contains interesting notes on the more important features of European History; the Third presents some of the most attractive portions of our own National Annals; the Fourth exhibits notices in Natural History at once amusing and instructive; whilst the Fifth, amid other interesting matter, presents Biographical Sketches of two individuals whose genius may be said to have changed the aspect of the world. The Vocabulary at the end, and still more the Affixes and Prefixes, with the Latin and Greek Roots, afford ample materials for conveying to the pupil a thorough and comprehensive knowledge of his native tongue.

CONTENTS.

SECTION I.—SUMMARY OF SACRED HISTORY.

SECTION II.—HISTORICAL AND DESCRIPTIVE GEOGRAPHY.

SECTION III.—SCOTTISH HISTORY.

SECTION IV.—NATURAL HISTORY.

SECTION V.—MISCELLANEOUS.

SECTION VI.—POETRY.

SECTION I.

SUMMARY OF SACRED HISTORY.

I.—*From the Creation of the World to the Departure of the Children of Israel out of Egypt.*

2513 Years.

The garden of Eden, that scene of primeval happiness in which the parents of the human race were placed by their Maker, appears to have been situated in Chalde'a, in the vicinity of the rivers Euphra'tes and Tigris or Hid'dekel. Cain, the eldest born on earth, having been cast off for the murder of his brother, the descendants of Adam, called in Scripture "the sons of God," are to be traced from Seth, who was born unto Adam "instead of Abel whom Cain slew." "The generations of Adam" are thus given in the 5th chapter of Genesis:—Adam lived 930 years; Seth, 912 years; E'nos, 905; Cai'nan, 910; Mahal'aleel, 895; Ja'red, 962; E'noch, "who walked with God—and he was not, for God took him," 365 years; Methu'selah, 969 years; and La'mech, the father of Noah, 777 years. By adding together the respective ages of these patriarchs at the time of the birth of their eldest sons, as given in the same chapter, we find that the period which elapsed between the creation and the flood was 1656 years. When it is said that "the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose," it is understood to denote intermarriages between the descendants of Seth, worshippers of the true God, and the family of Cain. The "giants" who are mentioned as being "in the earth in those days," are understood to mean *men of violence and bloodshed*, as the word literally interpreted implies.

Noah was 600 years old at the time of the flood, and he died at the age of 950 years. The earth was repeopled by his three sons, Shem, Ham, and Ja′pheth. The descendants of *Japheth* spread themselves over Asia Minor, the neighbouring shores of Europe, and the "isles of the Gentiles." The sons of *Ham* occupied Arabia, Miz′raim or Egypt, and the eastern coast of the Mediterranean or Great Sea; Ca′naan, the son of Ham, was the father of the Ca′naanitish nations; Nimrod, grandson of Ham, founded Babel in the land of Shi′nar, which afterwards became the mighty Babylon; and Asshur, another of his descendants, was the founder of Nin′eveh, also renowned in after times as the seat of a great empire. The children of *Shem* spread themselves from Mount Ar′arat, where the ark rested, over Armenia, Pa′dan-a′ram or Mesopota′mia, A′ram or Syria, and E′lam or Persia. Among the descendants of Shem, whose names have been perpetuated by local designations in these regions, we find Elam, Aram, Uz, Eber, Sheba, Ophir, and Hav′ilah. Eber, the fourth in lineal descent from Shem, appears to have been the progenitor of the Hebrew nation; and Abram, the sixth in a direct line from Eber, and the tenth from Shem, is well known as the father of the Jewish people. Terah, the father of Abram, Nahor, and Haran, dwelt in Ur of the Chal dees, supposed to be the modern Orfa, one of the finest cities in Asiatic Turkey. From the flood to the call of Abram was a period of 427 years, according to Calmet, but according to Hales, 1062. B.C. 1917. When Abram, in obedience to the command of God, left his native city to go to Ca′naan, he took with him his nephew Lot, whose two sons, Moab and Ammon, were the fathers of the Moabites and Ammonites, so often mentioned in Scripture: they dwelt to the east of the Dead Sea. Ishmael, Abraham's son by Hagar, an Egyptian woman, was the father of the Ish′maelites, who dwelt in the wilderness to the south of Palestine. Isaac, born to Abraham in his old age, of his wife Sa′rah, was his favourite son, to whom he bequeathed the principal part of his property. Of Abraham's children by his other wife, Ketu′rah, Midian became the father of the Mid′ianites, who dwelt on the S.E. of the Dead Sea. Abraham died at Kir′jath-ar′ba or He′bron, in the 175th year of his age, and was

buried by his sons Isaac and Ishmael, in the cave of Machpe'lah, where he had deposited the remains of his beloved Sa'rah.

Isaac, by his wife Rebecca, had twin sons, E'sau and Jacob. The latter having craftily taken advantage of his brother's necessity and his father's infirmity to obtain the blessing of primogeniture, was compelled, in order to avoid his brother's wrath, to flee to his uncle La'ban, whose two daughters, Le'ah and Rach'el, he married, and by them and their two hand-maids he had twelve sons, who became the heads of the twelve tribes of the children of Israel. The descendants of Esau or E'dom, called E'domites, and latterly Idumae'ans, occupied the country to the south of Palestine and on the borders of the Red Sea, whence the waters of the gulf derived their name (Edom signifying Red). The Idumaeans becoming in latter ages mingled with the Ishmaelites, were called by the common name of Nabathe'ans, from Nabath, a son of Ishmael. Jacob, when 130 years old, passed with his whole family into Egypt, where they were honourably received, and comfortably settled, through the influence of Joseph, who then held the highest office in the state under the king. B.C. 1712. Seventeen years after his arrival in Egypt, Jacob died, and was carried by Joseph and his other sons, accompanied by the principal men of Egypt, to his burying-place near Hebron. Jacob's family, including Eph'raim and Manas'seh, the two sons of Joseph, amounted to seventy persons; but they soon increased to a very great multitude, and little more than a century had elapsed when they fell under the jealousy of the Egyptian rulers, who subjected them to a very grievous and harassing bondage. "The sojourning of the children of Israel, who dwelt in Egypt, was 430 years." This period, however, includes the whole time of their sojourning, from the call of Abram to the Exodus; their actual residence in Egypt being little more than 200 years. Jōb, a man renowned for his wisdom, virtue, and patience, is supposed to have lived about this time in the land of Uz or East Edom.

II.—*Wanderings of the Children of Israel in the Wilderness.* 40 Years.

A.M. 2513—2553.
B.C. 1487—1447.

"KNOW of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge, and afterward shall they come out with great substance." Gen. xv. 13. Thus had the Lord spoken to Abram 400 years before the event. And after they had groaned in captivity and bondage the appointed time, God at length heard their cry, "and remembered his covenant with A′braham." Pha′raoh having refused to let the people go, Egypt was visited with ten plagues, the last and most terrible of which was the death in one night of the first-born in every family. Thus smitten by an invisible hand, the Egyptian king was constrained to permit the departure of God's people. Moses, son of Amram and Joch′ebed, of the tribe of Le′vi, had received a divine commission to be their deliverer. The people having assembled from all parts of Egypt to the general rendezvous at Succoth, a few miles east of Cairo, and now called *Birket el Hadgi* or *Pilgrim's Pool*, where the caravan for Mecca still assembles, the whole body moved easterly towards the wilderness. Having reached the Red Sea at Ba′al-ze′-phon (*Suez*), the Egyptian hosts were descried in pursuit while the waters of the gulf were rolling in their front, so that certain destruction appeared inevitable; but the Lord divided the waters of the Red Sea, so that the people passed over on dry land, while the Egyptians, who pursued, were swallowed up by the returning waters. "Then sang Moses and the children of Israel," "The Lord is my strength and song, and he is become my salvation. Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea—the depths have covered them."

After the passage of the Red Sea, the Is′raelites found

themselves in the wilderness of Shur or E'tham, but instead of proceeding in a north-easterly direction to Ca'naan, Moses led them southwards to Ma'rah, where the bitter waters were healed (these waters are brackish at the present day); thence still southward to E'lim "where were twelve wells of water, and threescore and ten palm-trees" (the wells are now diminished to nine, the others having been filled up by the drifting of the sand, but the palm-trees are increased to more than 2000); proceeding still southward through the desert of Sin, they reached Reph'idim, where the people murmured for want of water, and Moses, by the command of God, smote the rock of Ho'reb, and water gushed forth. At Reph'idim, the Am'alekites attacked Israel, and Moses sent Joshua against them. During the battle, "Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass when Moses held up his hand, that Israel prevailed, and when he let down his hand, Am'alek prevailed;" but "Aaron and Hur stayed up his hands," "and Joshua discomfited Am'alek with the edge of the sword." Mount Ho'reb and Mount Si'nai lie a little distance to the north of Reph'idim. Ex. xv.—xvii.

The Israelites had now arrived at that district where Moses had dwelt during his temporary flight from Egypt, and he was now accordingly joined by his father-in-law, Je'thro, who brought him his wife Zippo'rah, and his two sons Gershom and Elie'zer. Having arrived at the foot of Mount Si'nai, fifty days after their departure from Egypt, they continued in their encampment there for one year—perhaps the most important year in the Jewish history; for there the divine law was given to Moses, the covenant made with the people of Israel, the tabernacle erected, and Aaron and his sons consecrated. Coming down from the mountain, Moses declared the laws he had received, and the articles of the covenant to be made; and the people answering that they would obey them, an altar was erected, and sacrifices having been offered, Moses read the book of ordinances, and sprinkled all the people with the blood of the victims; and thus was concluded the solemn covenant between the Lord and the children of Israel.

The miraculous column which guided them from Egypt, had, on their arrival at Sinai, removed to the summit of the mountain; and Moses, with his servant Joshua, again entered the cloud, where they remained forty days. Descending from the Mount, Joshua heard the shouts of the people as if engaged with an enemy; but Moses observed that it was not the sound of war, but the cries of joy. When he saw the golden calf that had been made, and the people singing and dancing around it, he threw down the two tables of stone and broke them, and taking the calf he reduced it to powder, and made the children of Israel drink of it. For this idolatry about three thousand of the people were slain. Moses was again forty days and forty nights in the Mount, during which the two tables of stone were renewed, and Moses then erected the tabernacle at an expense of about L.180,000, raised partly by free-will offerings, partly by contribution from the people, each Israelite paying half a shekel (about 13½d. of our money.) For regulating this contribution, Moses took an account of the people, whose numbers were 603,550, from twenty years old and upwards. Na′dab and Abi′hu, the two elder of the sons of Aaron, having offered incense with strange fire, that is, common or unhallowed fire, instead of taking it from the altar of burnt-offerings, were consumed by fire from the Lord.

From Sinai the Israelites proceeded northward through the desert of Pa′ran, and in little more than two months reached Ka′desh-bar′nea on the southern frontier of Ca′naan, about a year and a half after their departure from Egypt. The unfavourable report of the spies, and the general distrust of the people, brought upon them a severe punishment. They were condemned to wander forty years in the wilderness, and none of those who had been numbered were to be permitted to enter the promised land except Ca′leb and Joshua, who had not joined in the evil report of the spies. The ten spies who had dealt falsely "died by the plague before the Lord." The people were attacked by the Am′alekites and the Ca′naanites, who "discomfited them even unto Hormah." Korah, Dathan, and Abi′ram, having rebelled against Moses, "the earth clave asunder that was under them; and the earth opened

her mouth, and swallowed them up." Here also is recorded the budding of Aaron's rod, which determined the priesthood in the tribe of Le'vi. Of the retreat of the Israelites to the wilderness, of their wanderings there, and of the various stations of their encampments during so long a period, the record is less distinct. But after the lapse of thirty-eight years, when the former generation had almost entirely passed away, and a new race had arisen, hardened by the roving life of the Ar'ab, and more fitted for achieving the conquest of Palestine, we find them at the same station of Kadesh-barnea again. Here died Mir'iam, Aaron's sister. Here, again, the people murmuring for water, Moses was commanded to speak to the rock, and water would come out; but instead of giving strict obedience to the command of God, he smote the rock twice with his rod, and for this act of disbelief was prohibited from entering the Land of Promise. Num. xiv. xvi. xx. xxxiii.

The King of Edom having refused to allow the Israelites to pass through his territories, they made a circuit to the south, in order to compass the land of Edom, and reach Canaan on the east. At Mount Hor, Aaron died, in the fifth month of the fortieth year from Egypt, and was succeeded in the priesthood by his son Elea'zar. At Zalmo'nah Moses erected the brazen serpent to cure those that had been bitten by fiery serpents. Sihon, king of the Am'orites, refusing a passage through his dominions, was attacked and defeated; and Og, king of Ba'shan, having attacked Israel, was likewise overthrown. The Israelites now encamped in the plains of Moab; and Ba'lak, king of Moab, alarmed at their advance, sent for Ba'laam, the son of Beor, to curse them, but the angel of the Lord opposed his going, and the mouth of the ass was opened to rebuke her master. The countries of Sihon and Og were distributed to the tribes of Reuben and Gad, and the half-tribe of Manasseh. Moses now, by command of God, again numbered the people, who amounted to 601,730, besides the Levites, who were 23,000 males: but of all those who had been numbered at Sinai none remained save Ca'leb and Joshua. Moses having had a view of the Promised Land from Mount Nebo or Pisgah,

died there in his 120th year, and was buried in a valley in the land of Moab, "but no man knoweth of his sepulchre unto this day." This event took place in the twelfth month of the fortieth year after the departure from Egypt. Deut. xxxiv.

III.—*From the Death of Moses to the Election of Saul, the first King of the Israelites.* 356 years.

A.M. 2553—2909.
B.C. 1447—1091.

JOSHUA, the son of Nun, of the tribe of Eph'raim, is first mentioned in Scripture as captain of the host sent against the Am'alekites at Mount Si'nai.* His name was originally Hose'a or Ose'a, but changed by Moses, whose servant he was, into Jehoshua, contracted Joshua, Jeshua, or Jesus, signifying "Saviour." He continued the faithful companion and firm adherent of Moses for forty years, and previously to the death of that great lawgiver, was, by the Divine command, solemnly inaugurated as his successor. From Shittim Joshua led the Israelites to the banks of the Jordan, and the priests, bearing the ark of the covenant, having entered the river, the waters stood up on either side, and the people passed through on dry land. They encamped in Gil'gal, in the east border of Jericho, and there set up twelve stones as a memorial of the miraculous passage over the Jordan. Jos. iii. and iv.

Having taken Jericho, whose walls fell flat at the blast of the trumpets and the shouts of the people, and having destroyed A'i, their first attempt against which had been defeated for the sin of A'chan, the Hi'vites inhabiting Gib'eon, alarmed at their success, and dreading the fate of these cities, craftily obtained a treaty of peace from the princes of Israel. The five kings of the Am'orites, *viz.* the king of Jeru'salem, of He'bron, of Jarmuth, of La'chish, and of Eg'lon, incensed at the Gib'eonites for entering into a league with the invaders, came up to fight against them; but Joshua having come to their assistance, the five kings were totally defeated, and being taken from the

cave of Makke'dah, in which they had hid themselves after the battle, were hanged by the orders of Joshua. It was during this battle that the sun and the moon stood still. Joshua now took Makke'dah, Libnah, La'chish, Eg'lon, He'bron, and De'bir. Ja'bin, king of Ha'zor, having formed a great combination of the Ca'naanitish kings in the north (for in those days each city and village in Canaan had its own king), they assembled with hosts, "even as the sand upon the sea-shore in multitude, and with horses and chariots very many;" and encamped "at the waters of Me'rom to fight against Israel." Joshua, coming suddenly upon them, defeated them in a great battle, and thus acquired possession of the greater part of the country, which he now proceeded to divide among the remaining nine tribes and a half. Jos. vi.–xiii.

After eight years occupied in these wars, the ark and the tabernacle were set up at Shi'loh—Ca'leb received Hebron, the portion promised him by Moses—Joshua received his own portion at Tim'nath-se'rah on the mountain of Ga'ash—and the tribes of Reuben and Gad, and the half-tribe of Manasseh, now returned to their own possessions on the east of the Jordan. To the tribe of Levi no inheritance was allotted—the priesthood and the sacrifices were their inheritance. Forty-eight cities were, however, assigned to them—of these, six were cities of refuge. Joshua was eighty-four years old when he succeeded to Moses as leader of the people of Israel, and having been blessed of God to accomplish the promise made to Abraham 500 years before, he renewed the covenant between God and the people of Israel, and died at the age of 110 years. He was buried at Timnath-serah. The bones of Joseph, which they had brought from Egypt, were buried at She'chem. "And Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua." Jos. xiv.–xxiv.

No successor was appointed to Joshua, but for upwards of 300 years the people were governed by Judges, not in regular succession, but raised up as emergencies required. It was about this period that the Ben'jamites of Gib'eah, for their brutal and flagitious conduct to the concubine of the Le'vite, drew upon themselves the vengeance

of the other tribes, and 25,000 of the Benjamites were slain. Mi'cah, the son of a rich widow, having set up a graven image, and made an ephod for a priest in his own house, became an occasion of falling to Israel. As a punishment for their idolatry they were subjected to their enemies; and Cu'shan-Rishatha'im, king of Mesopotamia, reduced them to servitude for eight years. Upon their repentance, *Oth'niel*, son of Ke'naz, was sent to their deliverance, who defeated the king of Mesopotamia, and set Israel free. About sixty years afterwards, Eglon, king of Moab, held them in bondage for eighteen years, when they were delivered by *E'hud*, who murdered the king of Moab. Their next oppression was from the hand of the Philis'tines, from whom they were delivered by *Sham'gar*. In the time of Shamgar, about 120 years after Joshua, occurred the incidents recorded in the book of Ruth. Obed, the son of Boaz and Ruth, was the father of Jes'se, and grandfather of David. Judges, xvii. xix. xx.

Ja'bin, King of Ha'zor, now oppressed the Israelites for twenty years; but *Deb'orah* the prophetess and *Ba'rak* having defeated his general Sis'era, the Israelites were again delivered. Sis'era, having fled from the battle, was slain by Ja'el, Heber's wife. The people were next grievously oppressed by the Midianites, but a deliverer arose in the person of *Gid'eon*, son of Joash, of Manasseh; who, with 300 men, having entered the enemies' camp in the plain of Jez'reel at midnight, by the sound of their trumpets and the noise of their empty pitchers, created such consternation in the host of the Midianites, that every man's sword was turned against his fellow, and a total rout of their army was the consequence. After *Abim'elech's* brief reign of three years at Shechem, *Tola* judged Israel for twenty-three years, and *Ja'ir* for twenty-two, when the people again fell under the Philis'tines and the Am'monites. They were delivered by *Jephthah* the Gil'eadite, whose rash vow cost him the life of his daughter—his only child—or at least consigned her to perpetual celibacy. The Eph'raimites, jealous of the tribes east of the Jordan, after this victory, went to war with the Gilead'ites, but were defeated by Jephthah; and those who escaped from the battle, when they presented themselves at

the fords of the Jordan, were desired to pronounce the word *Shib'boleth* (an ear of corn), and upon their pronouncing *Sib'boleth*, according to the language of their tribe, were discovered to be Eph'raimites, and put to death: thus 42,000 of them perished. Judges, iv.–xii.

Jephthah judged Israel six years, *Ibzan* seven years, *E'lon* ten years, and *Abdon* eight years. To Abdon succeeded *E'li*, who was both high-priest and judge for forty years. During his feeble government *Samson* was the champion and defender of Israel. Samson was endowed with miraculous strength, and all his exploits were performed single-handed, for his countrymen had not the spirit to join him in resisting their oppressors. He was the son of Mano'ah, of the tribe of Dan; and his mother, who had been long barren, was directed by the angel who promised her the birth of a son, that she should not allow a razor to come upon his head. Samson having become attached to a damsel at Timnath, persisted, notwithstanding his parents' remonstrance against a union with a Philistine, in seeking her for his wife; and it was in one of his journies to Timnath that he met a young lion, which he tore in pieces as if it had been a young kid. Having married the damsel, and afterwards quarrelled with her relatives, she was wedded to another, and Samson, in revenge, destroyed the wheat-harvests of the Philistines. For this the Philistines burnt Samson's wife and her father with fire, and Samson, to avenge their deaths, smote the Philistines "with a great slaughter." He then took up his residence on the rock E'tam in Judah, and the men of Judah dreading the vengeance of the Philistines, surrounded the rock with 3000 men to seize him. Samson consented that they should bind him with cords, and deliver him to the Philistines; but when thus bound in the hands of his enemies, he snapt the cords, and seizing a jaw-bone that lay near, he slew a thousand of the Philistines, and escaped. Having attached himself to Deli'lah, a woman of Gaza, the Philistines encompassed him there; but he "arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them to the top of a hill that is before Hebron." Delilah, bribed by the [illegible] of the Philistines

enticed him to disclose wherein his great strength lay; and though her first attempts were eluded, she finally succeeded, and having cut off his hair, while he slept in her lap, he became weak as another man. The Philistines seized him, put out his eyes, and condemned him to grind corn in a prison. After a year's imprisonment, his hair grew again, and his strength returned, and being brought out to make sport to the Lords of the Philistines assembled at a sacrifice to their god Da'gon, he laid hold of the pillars of the temple, and bowed himself with all his might, so that the house fell, and himself and 3000 of his enemies perished in the ruins. Samson was about thirty-eight years old when he died, having defended Israel about twenty years. B.C. 1112. Judges, xiii.–xvi.

Hoph'ni and Phin'ehas, sons of E'li the high priest, were sons of Be'lial—that is, wicked and dissolute persons; and Eli, whose great fault was his negligence and over indulgence of his children, instead of punishing and removing them from the ministry, was content with gently reprimanding them. The Israelites having gone to battle with the Philistines, took the ark of the Lord from Shiloh, and carried it with them to ensure success, thus showing that they placed their trust in the outward symbol. They were defeated with the loss of 30,000 men, the ark taken, and Hophni and Phinehas both slain. When this signal disaster was reported to the aged Eli, he fell backwards and died. The Philistines carried the ark of God to Ashdod, and set it in the house of their god Dagon, but "on the morrow Dagon was found fallen upon his face to the earth before the ark." They replaced the image, but next morning he was found prostrate again, and his head and hands cut off. The men of Ashdod were also smitten with emerods (supposed to be a kind of ulcers), and finding the hand of God heavy upon them they sent the ark to Gath; "but the hand of the Lord was against the city with a very great destruction," and the men of Gath sent the ark to Ek'ron; which suffering in like manner, the ark was put into a new cart drawn by two milch cows, and these of their own accord carried it to Beth'shemesh, after it had remained in the land of the Philistines seven months. The men of Beth'shemesh looked into the ark; therefore the Lord smote of them

50,070 persons. It was then removed to Kir'jath-je'arim, where it remained for twenty years. Samuel, iv.–vii.

Samuel, the son of El'kanah, and of the devout Hannah, of the tribe of Le'vi, "was sanctified from the womb," and had been devoted from his infancy to the service of the tabernacle at Shiloh, whilst E'li was high priest. Whilst yet a child, he was commissioned by God to denounce his anger against E'li for his culpable remissness with regard to his sons; and on the death of Eli, twenty-seven years afterwards, Samuel succeeded him as Judge of Israel. He convened an assembly of the people at Miz'peh for the purpose of publicly renouncing their sins, and returning to God by fasting, sacrifice, and prayer. The Philistines came upon them during their devotions, but were panic-struck by a tremendous thunder storm, and completely discomfited by the Israelites. Of this victory Samuel erected a memorial which he called "E'ben-e'zer," or the "Stone of Help." Sam. i., ii., iii., vii.

Samuel, virtuous as a judge, and holy as a prophet, conducted the administration with great zeal, fortitude, integrity, and piety; but in his old age he consigned the duties of his office to his two sons, Jo'el and Abi'ah, whose injustice induced the elders of Israel to demand of Samuel a king, that they might have a form of government similar to that of the other nations. Samuel, after consulting the Lord, complied with their request, and anointed Saul the son of Kish privately at Ramah. The ark having been conducted to Mizpeh, and the people assembled there, Saul, whose majestic appearance went far to second the recommendation of the prophet, was chosen by lot for their future king, and the election afterwards confirmed by a general convocation at Gilgal; Saul having in the interval signalized himself by delivering the inhabitants of Ja'besh-Gil'ead, besieged by the Ammonites. Samuel now formally resigned the government into the hands of Saul, the first king of the Israelites, and in a solemn oration to the people, challenged them to produce a single instance of any man having suffered wrong at his hand, during his long administration; when the people with one voice bore testimony to his faithfulness and integrity. Sam. viii.–xii.

IV.—*Reigns of Saul, David, and Solomon.*

120 years.

A.M. 2909–3029.
B.C. 1091–971.

The first years of Saul's reign were prosperous and happy. When mustering his forces at Gilgal to encounter the Philistines, he presumed to offer a sacrifice before the arrival of Samuel; for which he was sharply rebuked by the prophet, who told him that his kingdom should not continue. Jon'athan the son of Saul was a prince of great valour and piety. He had already smitten a garrison of the Philistines at Ge'ba, and now having with his armour-bearer attacked their camp at Mich'mash, produced so great a panic that they fled, and being pursued by Saul, were defeated with much slaughter. Saul had adjured the people, saying, "Cursed be the man that eateth any food until the evening, that I may be avenged of mine enemies." So the people having tasted no food, waxed faint, and were unable to continue the pursuit; but Jonathan not having heard his father's foolish oath, tasted a little honey, and for this would have paid the forfeit of his life, but for the firmness of the people. Saul being triumphant over his enemies in every direction, was sent by Samuel utterly to destroy the Am'alekites; but having saved A'gag their king, and the best of the cattle alive, Samuel told him that for this disobedience the kingdom should pass from his family to another more worthy of it. Having said this, the prophet left the king never to see him more. By the command of God he went to Beth'lehem, and secretly anointed *David*, the son of Jes'se, then only fifteen years old, as the future king of Israel. 1st Sam. xiii.–xvi.

David continued to feed his father's flocks; but some years after, whilst the army of Israel and that of the Philistines were encamped at the valley of E'lah, Goli'ath the giant proudly defying the hosts of Israel, the young shepherd, trusting in God, accepted the challenge, and with a stone and a sling, slew the champion of the Philistines, which gallant action at once procured him a high reputation among his countrymen. The women sang, "Saul has slain his thousands, and David his ten thousands." David

soon fell under the jealousy of Saul, who, to ensnare him, offered him his daughter Mi'chal in marriage, if he would bring proofs that he had slain one hundred Philistines. David slew two hundred instead of one, and brought tokens thereof to the king, and thereupon became the king's son-in-law. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." He appears to have been seized with a melancholy or frenzy; and when David played before him on the harp to soothe his distemper, the king repeatedly attempted to kill him with his spear. David went to Samuel at Ramah, and was accompanied by the prophet to Na'ioth. A firm and ardent friendship subsisted between David and Jonathan; and the latter having informed his friend of his father's determined hatred, David obtained from the high priest, Abim'elech, the sword of Goli'ath, and proceeded to A'chish, king of Gath, where, being discovered, he saved himself by counterfeiting madness. 1st Sam. xvii.–xxi.

Outlawed and hunted from place to place, David hid himself in a cave at Adul'lam; and his friends resorting to him there, he soon found himself at the head of four hundred men, who, by an accession from the tribes of Judah and Benjamin, were augmented to six hundred. From Adullam he removed to the forest of Ha'reth, and during his stay in that retreat, composed the 63d Psalm. Saul having learned that Abim'elech had entertained David, and given him Goliath's sword, sent Doeg the E'domite, who put to the sword fourscore and five priests, and massacred all the women and children, and oxen, and asses, and sheep, of the whole city of Nob—Abi'athar, one of Abimelech's sons, alone escaping the carnage. On this savage butchery, David wrote the 52d Psalm. Having hid himself in the wilderness of Ma'on, Saul pursued him with 3000 men; and it was here in a cave at En'gedi that David cut off the skirt of Saul's robe. At Hach'ilah David entered Saul's tent, took his spear and cruise of water, and departed without being discovered. From Achish king of Gath, he obtained Ziklag for a habitation, and was successful in several incursions against the Amalekites; but when Achish wished to carry him to war against Saul, the princes of the Philistines procured his

dismissal. It was on this occasion he composed the 34th Psalm. 1st Sam. xxii.–xxix.

Whilst David was in Ziklag, the Philistines pitched their camp at Shu'nem, and Saul, who had taken up a position at Mount Gil'boa, alarmed at their formidable array, and finding that the Lord had refused to answer him by dreams, or by Urim, or by prophets, had recourse to the witch of Endor to raise Samuel, who had died and been buried at Ramah about two years before. The old man, appearing at the witch's incantations, declared that Israel would be delivered into the hands of the Philistines; and that Saul and his sons should die on the morrow. Accordingly, on the next day, the Hebrews were defeated by the Philistines on Mount Gil'boa, and Saul, with Jonathan and two of his other sons, fell on the field. 1st Sam. xxx. xxxi.

DAVID now removed to Hebron, where the tribe of Judah acknowledged him as their king, while Saul's son Ish'bosheth reigned at Mahana'im beyond Jordan, over the other tribes. At the end of seven years and six months, Ish'bosheth was assassinated; and David punished the murderers, although the event made him king over all Israel. He took Jerusalem from the Jeb'usites, fixed his residence there, and removed the ark from Kirjath-jearim to his own palace. On finishing his palace at Jerusalem, he composed the 30th Psalm. David now defeated the Philistines, the Moabites, the Syrians, and the Edomites, and extended his conquests as far as the Euphrates. During the siege of Rab'bah, he fell into the dreadful crimes of adultery and murder, for which he was rebuked by Na'than the prophet, who foretold that his house should be filled with blood. This prediction was not long in receiving its accomplishment. His son Amnon was slain by Ab'salom, who fled, but was brought back by Jo'ab's intercession, though the king refused to see him for two years. Absalom afterwards aspired to the throne, and was acknowledged king by his own party at Hebron. David fled from Jerusalem, and was pursued by his rebellious son as far as Mahana'im, where a battle was fought, in which Absalom was defeated, and slain by Joab as he hung by the hair of his head on a tree. 2d Sam. i.–xviii.

Some time after this, David having sinned in proudly numbering the people, the Lord sent the prophet Gad to offer him the choice of three scourges; either seven years of famine, or to flee three months before his enemies, or a pestilence for three days. "And David said, I am in a great strait: let us fall now into the hand of the Lord, for his mercies are great: and let me not fall into the hand of man." So the Lord sent a pestilence, and there died of the people, from Dan even to Beer'-sheba, seventy thousand men. When David was drawing near his end, Adoni'jah, his fourth son, attempted to usurp the kingdom; but David having sent for Solomon, his son by Bath'sheba, caused him to be anointed king. He also delivered to him the plan of the temple, with the gold and silver, and other materials which he had prepared for its erection, and charged him to be constantly faithful to God. He died in the seventy-first year of his age, having reigned forty years. 2d Sam. xxiv.; 1st Kings, i. ii. B.C. 1014.

Solomon, the most magnificent and the most celebrated of the Jewish kings, was eighteen years old when he succeeded to his father. His first act was to put his brother Adoni'jah to death; he also banished Abi'athar the high priest, and executed Joab for favouring Adonijah's usurpation. He married the daughter of Pharaoh king of Egypt. Having offered a thousand burnt-offerings at Gibeon, God appeared to him in a dream, and said, "Ask what I shall give thee." Solomon asked wisdom and understanding. A circumstance occurred early in his reign which displayed his admirable talents as a judge. Two women that lived in the same house had each an infant son—one of the children having died in the night-time, the mother rose and placed the dead child beside the other woman, and took the living child to herself. The case came before Solomon for judgment, who, finding that the women each laid claim to the living child as her own, said, "Let the living child be divided, and a half given to each." Then the woman, whose the living child was, cried, "O, my Lord, give her the living child, and in no wise slay it:" but the other said, "Let it be neither mine nor thine, but divide it." "Give *her* the child who

wishes to save it," said the king; "she is the mother." And all the people acknowledged the wisdom of their monarch. 1st Kings, ii. iii.

Solomon's reign was peaceful and glorious. His dominion extended from the Euphrates to Egypt; and the neighbouring princes were either his tributaries or allies. Hi'ram, king of Tyre, sent ambassadors to congratulate him on his accession, and when in the second year of his reign, he prepared, in obedience to the command of his father David, to build the temple of the Lord, Hiram furnished him with a great number of workmen; for Tyre was at this time a famous city, renowned for its opulence, its commerce, and its advancement in the arts. The temple was finished in seven years and a half, in a style of magnificence which procured for it the admiration of the world. The number of workmen employed was upwards of 180,000; and the materials were of the most costly description—gold, silver, brass, marble, and cedar. When the edifice was finished, the ark of the covenant was brought from the city of David (Mount Zion, which formed the south part of the city of Jerusalem), and deposited by the priests in the holy place. The dedication was postponed till the following year, which happened to be the year of the Jubilee; when the ceremony was performed by Solomon with great pomp and solemnity. The sacrifices offered on the occasion were 22,000 oxen, and 120,000 sheep. 1st Kings, iv.–viii.

Solomon next built a splendid palace for himself, and another for his queen. He also built the walls of Jerusalem, fortified Hazor, Megiddo, Gezer, the two Beth ho'rons, upper and lower, and Tadmor or Palmy'ra in the Syrian desert. The Ca'naanitish nations, the Hittites, Hivites, Amorites, and Per'izzites, who still remained in the land, were by Solomon reduced to subjection, and made to labour on the public works. He also fitted out a fleet at Ezi'on-ge'ber and Elath on the Red Sea, and with mariners furnished by Hiram king of Tyre, traded to Ophir for gold, peacocks, apes, spices, ivory, and ebony. His fame for wisdom and magnificence was spread through all countries, and many visited him from distant regions; among these, the Queen of Sheba, whose dominions are

supposed to have been situated in Arabia or Ethiopia. 1 Kings, ix. x.

The conduct of Solomon in the latter years of his reign has left a deep stain on his character. He took to himself wives and concubines, to the number of 1000 women of the Moabites, Ammonites, Edomites, Sidonians, and Hitites, who perverted the mind of the king, so that he worshipped the false gods of those idolatrous nations, viz. Ash'taroth, a female divinty of the Sidonians; Moloch of the Ammonites, and Che'mosh of the Moabites, and built temples for them on the Mount of Olives. For this he incurred the anger of the Lord, who said, "Since thou hast not kept my covenant and my statutes, I will surely rend the kingdom from thee, and give it to thy servant." The kingdom of Edom had been subject to the kings of Israel since its conquest by Joab in the time of David; but now Hadad the Edomite regained the throne of his ancestors, and formed an alliance against Solomon with Resin, who had seized upon Damascus. He was also threatened with internal sedition. Jerobo'am the son of Ne'bat being suspected of an attempt upon the crown, was obliged to flee into Egypt, where he remained till Solomon's death. Solomon having reigned forty years, died at the age of fifty-eight, and was succeeded by his son Rehobo'am. 1st Kings, xi.

Immediately upon his accession, Rehoboam, by his haughty and tyrannical conduct, alienated from him the affections of a great portion of his subjects. The taxes necessary to sustain the magnificence of the preceding reign, had not been borne without murmuring; and when the people, petitioning their new king for relief, received for answer, "my father chastised you with whips, but I will chastise you with scorpions," they broke out into open revolt; and ten of the tribes renouncing their allegiance to the house of David, chose Jeroboam, who had returned from Egypt, for their king. This scene took place in Shechem, and Rehoboam having fled to Jerusalem, continued to rule over the tribes of Judah and Benjamin, the only two that remained faithful to him; whilst Jeroboam, fixing his residence at Shechem, reigned over the other ten tribes under the title of the king of Israel. 1st Kings, xii.

V.—*Kingdom of Israel.* 254 Years.

A.M. 3029—3283.
B.C. 971—717

KINGS OF ISRAEL, DISTINGUISHING THE DIFFERENT DYNASTIES, AND LENGTH OF EACH REIGN.

Yrs.
20 Jeroboam.
2 Nadab, his son, murdered with all his relations by his general, Baasha.
24 .... Baasha.
2 .... Elah, his son, murdered by his servant Zimri.
Zimri, seven days.
12 Omri, general of the army.
22 Ahab, his son.
2 Ahaziah, his son.
12 Joram or Jehoram, his brother, slain by Jehu.
28 .... Jehu.
17 .... Jehoahaz, his son.
16 .... Jehoash, his son.
41 .... Jeroboam II., his son.
Interreign.—Zechariah, his son, six months, murdered by Shallum.
Shallum, one month, murdered by Menahem.
10 .... Menahem.
2 .... Pekahiah, his son, murdered by Pekah.
28 .... Pekah, murdered by Hoshea.
9 .... Hoshea, taken captive.

THE kingdom of Israel, founded in revolt, continued during its whole duration a scene of violence, and constantly renewed usurpation almost unparalleled in history. *Jeroboam*, after a reign of twenty years, left the kingdom to his son *Nadab*, who, in the second year of his reign, was murdered by his general, *Ba'asha* who usurped the kingdom. The usurper ruled twenty-four years, but his son *Elah* only two, when he was murdered by *Zimri*, one of his officers. Zimri's triumph lasted seven days. *Omri*, general of the army, besieged him in Tirzah, and in despair he set fire to the palace and perished in the flames. The sovereignty continued in Omri's family for three generations, the sceptre being successively swayed by himself, his son Ahab, and his grandsons, Ahazi'ah and Joram. Joram, after a reign of twelve years, was slain by *Jehu* captain of his host, and the kingdom remained in the family of Jehu to the fifth generation. Jehu reigned twenty-eight years; his son *Jeho'ahaz*, seventeen years; *Joash*, son of Jeho'ahaz, sixteen years; and *Jeroboam II.*,

son of Joash, forty-one years; whose son *Zechari'ah*, after a brief reign of six months, was murdered by *Shallum*, son of Ja'besh. Shallum, after a reign of one month, was in his turn murdered by *Men'ahem*, son of Gadi. Menahem reigned ten years, leaving the kingdom to his son *Peka-hi'ah*, who, in the second year, was murdered by *Pekah*, son of Ramali'ah, one of his captains. Pekah reigned twenty-eight years, when he was murdered by Hoshe'a, son of Elah; and it was in the ninth year of the reign of Hoshea that the ten tribes were carried captive into Assyria by Shalmanezer. 1st and 2d Kings, 2d Chron.

Jeroboam, the first king of Israel, fearing that his people, if they went up to worship at Jerusalem, might return to their allegiance to the house of David, set up two golden calves, the one at Dan, and the other at Beth'el, the two extremities of his dominions. To them he directed the worship of his people, saying, "Behold thy gods, O Israel, which brought thee up out of Egypt." It was for this idolatry that he is so often mentioned in scripture as "Jeroboam the son of Nebat, who made Israel to sin." Jeroboam's successors followed in the same course; and A'hab, son of Omri, having married Jez'ebel, daughter of the king of Sidon, she introduced the worship of the idols of her country. She even put to death the prophets of the true God, one hundred only being saved by Obadi'ah, steward of the royal household, who hid them in a cave, and fed them with bread and water; whilst the prophets of Ba'al and Ash'taroth or Astar'te, were entertained at court by the king and queen. The cruelty and perjury by which she compassed the death of Naboth, for the sake of his vineyard which lay contiguous to Ahab's palace at Jez'reel, her persecutions of the prophets, and her zeal in the cause of idolatry, have rendered the name of Jez'ebel a term of reproach, even to the present day. It was in this reign that *Eli'jah* or *Eli'as*, the famous prophet of Tish'be in Gilead, performed his miracles, and delivered his predictions. His prediction that there should not be rain nor dew for three years and six months, and his prayer which brought rain at the end of that period—his famous sacrifice on Mount Carmel, by which he convinced the people that Jehovah alone is the true God, and taking

advantage of the enthusiasm of the moment, caused 450 of the prophets of Baal to be put to death—his abode at the brook Che'rith, where he was fed by ravens—his miracles in behalf of the widow of Zar'ephath, whose barrel of meal did not waste, and whose cruise of oil did not fail, and whose son he raised to life—his bold and voluntary appearance before Ahab, who he knew sought his life, and denouncing against him and Jezebel and their whole race, the judgments of God for their wickedness in the case of Naboth—his abode in Mount Horeb, where he was visited by tokens of the divine presence, a strong wind that rent the mountains, an earthquake, a fire, and, after all these, a still small voice—his calling down fire from heaven, which consumed the officers of Ahazi'ah, that had been sent to seize him—his anointing Eli'sha to succeed him as prophet—and his translation from earth in a chariot of fire—are a few of the recorded events in the remarkable life of this eminent servant of God. The judgment he predicted upon Jezebel was fearfully fulfilled, when Jehu slew her son, and seized the government: she was thrown from a window of the palace, and devoured by dogs. 1st Kings, xvii.; 2d Kings, ii.–ix.

Elisha, who succeeded Elijah, was also highly distinguished among the prophets of Israel. His healing the bitter waters at Jericho—his journey to Bethel, when he was mocked by the children, and two she-bears came from the wood and tare forty-two of them for their profaneness to God's prophet—his miraculous deliverance from drought of the kings of Israel, Judah, and Edom, in their expedition against the Moabites, and his prediction of their success—his relief of a poor widow who was in debt, by multiplying her store of oil—his granting a son to his hostess at Shu'nem, and afterwards restoring the lad to life—his cure of Na'aman the leper, by ordering him to wash seven times in the waters of Jordan—his smiting with leprosy his servant Geha'zi, for covetousness and falsehood—his foiling the stratagems of Ben'hadad, king of Syria, by revealing them to the king of Israel—his miraculous preservation from Ben'hadad's vengeance, "horses and chariots of fire round about the prophet,"

and Ben'hadad's troop smitten with blindness—his prediction of plenty when the people were perishing of famine during the siege of Samaria by the same Benhadad, and of death to the nobleman who mocked at the prediction—his revealing to Haz'ael, principal officer of Benhadad, his future crimes and enormities—and his sending to anoint Jehu to be king of Israel—are some of the events recorded of this benevolent and pious man of God. 2d Kings, ii.-ix.

The first captivity of Israel took place in the reign of Pekah, when Tig'lath-pile'ser (Ar'baces) king of Assyria, carried away the tribes of Reuben, Gad, and the half-tribe of Manasseh. Hoshe'a, twenty years afterwards, having formed an alliance with So, king of Egypt, with a view to shake off the Assyrian yoke, Shalmane'zer, king of Assyria, marched against him, and besieged Samaria, which was taken after a siege of three years, and reduced to ruins. He carried captive the Israelites of the ten tribes, and placed them in countries beyond the Euphrates. Thus ended the kingdom of Israel, after it had subsisted two hundred and fifty-four years.

The Assyrian victor having sent certain inhabitants of Assyria to people the places left vacant by the captive tribes carried away, these Gentiles mingled with the remnant of the Israelites that were left, and adopting the Jewish ceremonies, mixed up with much of their own idol worship, they produced a sort of spurious Judaism, which ever after rendered the Samaritans an object of peculiar dislike and hatred to their neighbours in Judah. 2d Kings, xv.-xvii.

VI.—*Kingdom of Judah.* 388 Years.

A.M. 3029—3417.
B.C. 971— 583.

KINGS OF JUDAH—ONE DYNASTY.

Yrs.
17 Rehoboam. Temple plundered by Shishak, king of Egypt.
3 Abijam, or Abijah, his son.
41 Asa, his son.
25 Jehoshaphat, his son.
4 Jehoram, his son.

1 Ahaziah, otherwise Jehoahaz, or Azariah, his son. Slain by Jehu.
6 Athaliah, his mother, usurps the kingdom.
40 Joash, son of Ahaziah.
29 Amaziah, his son. Edomites defeated in the Valley of Salt.
52 Uzziah, or Azariah, his son. Smitten with leprosy for invading the priest's office.
16 Jotham his son.
16 Ahaz, his son. Tributary to Assyria.
29 Hezekiah, his son.
55 Manasseh, his son. Prisoner in Babylon.
2 Amon, his son.
31 Josiah, his son.
Jehoahaz, his son, three months. Carried prisoner to Egypt.
11 Jehoiakim, his brother—name changed from Eliakim. Dies a prisoner.
Jehoiachin, his son, three months. Carried captive to Babylon.
11 Zedekiah, his uncle. Carried captive to Babylon.
Gedaliah, the governor, appointed by Nebuchadnezzar.

WHILST the kingdom of Israel was, as we have seen, the subject of continual revolution, the kingdom of Judah remained steadfast in the family of David for nineteen generations; thus affording a signal instance of the fulfilment of prophecy. In the fifth year of Rehoboam's reign, Shi'shak or Se'sac, king of Egypt, plundered the temple and laid waste the country. Rehoboam having reigned seventeen years, and his son Abi'jam three, A'sa succeeded, who purified Jerusalem from idols, and deprived his mother of her dignity, for erecting an idol to Astarte. After a long reign of forty-one years, in which he defeated the Ethiopians, and waged war with Ba'asha, he was succeeded by his son Jehosh'aphat, who reigned twenty-five years. Jeho'ram reigned four years, but his son Ahazi'ah only one, being slain by Jehu, who overthrew the house of A'hab. Athali'ah, the mother of the last king, a bold, cruel, and ambitious woman, having slain all the seed royal (her own grandchildren) except Jo'ash, who was saved by the wife of the high priest, usurped the kingdom for six years, when she was slain; and Joash, the young prince, who had been secretly brought up in the temple by Jehoi'ada the high priest, placed on the throne. This prince became tributary to Haz'ael, king of Syria. After a reign of forty years, he was succeeded by Amazi'ah, who reigned twenty-nine years; Uzzi'ah or Azari'ah, fifty-two; Jotham, sixteen; and A'haz, sixteen years. Ahaz invited the assistance of Tig'lath-pile'ser

against Rezin king of Syria and Pe'kah king of Israel, and became tributary to his too powerful ally. His son, Hezeki'ah, revolted from the Assyrian, and entered into a league with Egypt and Cush a part of Arabia: Sennach'erib, who had come up to reduce his refractory vassal to obedience, sustained a signal disaster in Judah, 180,000 of his army being slain in one night by the destroying angel of the Lord. Hezeki'ah was a good and pious king, and in a time of sickness had, in answer to his prayer to God, fifteen years added to his life. Having reigned twenty-nine years, he was succeeded by his son Manas'seh, when only twelve years old, and whose reign is the longest of any recorded in Scripture. 1 Kings, xiv; 2d Kings, xx.; 2d Chron. x.–xxxii.

Manas'seh set up altars to Ba'al, placed the idol Astar'te in the house of God, and filled Jerusalem with innocent blood. The king of Assyria attacked him, and carried him captive to Babylon, in the twenty-second year of his reign. There he humbled himself before the Lord; and being restored to Jerusalem he broke down the altars of Ba'al, and abolished idolatrous worship. After a reign of fifty-five years, he was succeeded by his son A'mon, who reigned only two years, being cut off by a conspiracy. The conspirators, however, were put to death by the people, and his son Josi'ah, a boy of eight years of age, established on the throne. This prince gave early tokens of great piety, and in the eighteenth year of his reign, the book of the law having been found by Hilki'ah the priest, he caused it to be publicly read, and its commands strictly enforced. He put down idolatrous worship, defiled by turning into a burial-place To'pheth, or the pleasant valley of Hinnom, where the people had caused their children to pass through the fire to Mo'loch—profaned all the places that had been consecrated to idols—demolished the altar at Beth'el which Jerobo'am had erected for the worship of the golden calves, and held a solemn Pas'sover such as had never been kept before; so that it is recorded that no king before Josi'ah turned as he did to the Lord with all his heart, with all his soul, and with all his strength. Pha'raoh-Ne'cho, king of E'gypt, marching to attack Car'chemish on the Euphra'tes—Josi'ah, who had

refused him a passage through his dominions, gave him battle at Megid'do, but received a mortal wound, of which he died at Jerusalem, after a reign of thirty-one years. His affectionate subjects long and deeply lamented their pious and virtuous sovereign. His son Jeho'ahaz reigned only three months, when he was deposed by Pha'raoh-Ne'cho, who sent him in chains to E'gypt, and placed his brother Eli'akim on the throne of Judah, changing his name to Jehoi'akim. 2d Kings, xxi.—xxiii.; 2d Chron. xxxiii.—xxxv.

In the fourth year of Jehoi'akim's reign, Jerusalem was besieged and taken by Nebuchadnez'zar, who carried a number of the people captive to Babylon, and among these Dan'iel the prophet. This is called the first captivity of Judah. Three years afterwards, the same monarch carried captive three thousand more; and Jehoi'akim revolting a second time, was taken prisoner, and died in custody, after reigning eleven years. His son Jehoi'achin was besieged by Nebuchadnez'zar, and after a short reign of three months and ten days, carried with part of his people captive to Babylon, Mor'decai being among the number. Zedeki'ah, uncle of the last king, was placed upon the throne; but he too having revolted, Nebuchadnez'zar once more laid siege to Jerusalem, and Zedeki'ah attempting to flee, was taken, his children slain before his face, his eyes put out, and he, with the greater part of his people, carried captive beyond the Euphra'tes, the poor only being left in the land. Thus ended the kingdom of Judah after it had subsisted three hundred and eighty-eight years. 2d Kings, xxiv.—xxv.; 2d Chron. xxxvi.

Of the great prophets who flourished during this period, the first in point of eloquence and sublimity is ISA'IAH, who has been styled the evangelical prophet—so copious and clear are his delineations of the Messiah's kingdom and character. He prophesied during the reigns of Uzzi'ah, Jo'tham, A'haz, and Hezeki'ah; and we find him announcing to the last of these kings, the destruction of Sennach'erib's army, and the miraculous lengthening of Hezeki'ah's life. He is supposed to have been sawn asunder in the first year of the reign of Manas'seh. B.C. 695.

JEREMI'AH, the second of the prophets, began to prophesy in the thirteenth year of king Josi'ah, and during forty years continued to denounce the sins of his countrymen, and the judgments with which they would be visited; and for this he suffered unremitting persecution at their hands. He survived the fall of the kingdom of Judah, and is supposed to have been stoned to death in Egypt, whither he had been carried by the Jews who slew Gedali'ah. B.C. 583.

EZE'KIEL, the third of the great prophets, was carried captive to Babylon with king Jehoi'achin, and prophesied beyond the Euphrates at the same time that Jeremi'ah was prophesying at Jerusalem. After many melancholy visions descriptive of the sufferings of Judah and the surrounding nations, God showed him more consolatory events—the return from captivity, the rebuilding of the temple, and the restitution of the kingdom of Judah and Israel. Moreover, carrying him in prophetic vision far beyond events comparatively close at hand, he revealed to him the glorious times that are to succeed the conversion of the Jews, and their restoration to their own land—the account of which revelation the prophet has given to his countrymen, in the only language in which a Jew can be made to conceive of the prosperity, and final prevalence of the Church of the living God.

DAN'IEL, whose rank in the court of Nebuchadnez'zar and his successors reminds us of Joseph in Egypt, was carried when very young captive to Babylon. He was there instructed in the language and learning of the Chal'dees, and we find him among the Ma'gi, who were ordered to be put to death, because they could not tell and interpret to the king a dream which he had forgotten. Dan'iel's accomplishment of this, through divine illumination, by telling the king what he had seen in his vision, a great image of various metals, and what it denoted; his explanation also of another dream, in which the fate of the king himself was prefigured, by a large tree cut down, yet so that its root remained in the earth—his integrity in the high office to which he was promoted—his explanation to Belshaz'zar of the hand-writing on the wall—his firmness in refusing to discontinue his prayers to God, and

his preservation in the lion's den, to which he was in consequence condemned—and his promotion to the highest authority under the reigns of several princes,—are a few of the incidents in the eventful life of this remarkable man.

VII.—*From the Babylonish Captivity to the Destruction of Jerusalem, and the Expulsion of the Jews from Judea.* 717 years.

A. M. 3417—A. D. 134.
B. C. 583—A. D. 134.

About forty years after the final captivity of Judah, some of the Jews, by permission of Cyrus, returned from captivity under Zerub'babel, who was charged with the holy vessels. They commenced rebuilding the temple, but were opposed by the Cu'thites or Samar'itans. About thirty years after this event, the incidents recorded in the book of Esther occurred; and about fifty years thereafter, Ez'ra, with several priests and Le'vites, returned to Jerusalem; and thirteen years after this, Nehemi'ah, by permission of Artaxerx'es, visited Jerusalem, whose gates and walls he rebuilt. It was under his government that Zechari'ah and Mal'achi prophesied. About 110 years after the time of Nehemiah, the Samaritans, having obtained permission from Alexander the Great, built their temple on Mount Ger'izim as a rival to that at Jerusalem. B.C. 332.

The Jews had many revolutions of peace and war, and some changes in the mode of their government, from the time of their return from the Babylonian captivity to their complete subjection to the Romans; but their sacerdotal (or priestly) government, as it is sometimes called, continued with but little interruption through the whole space of about 600 years. Having returned into their own country under the sanction and authority of Cyrus, they acknowledged the sovereignty of the kings of Persia, till that empire was overturned by Alexander the Great. They then became subject to his successors, first in Egypt, afterwards in Syria, till they were driven into

revolt by the cruelty of Anti'ochus Epiph'anes, who had caused 80,000 Jews to be massacred in three days, profaned the temple by sacrificing a sow, and sprinkling the holy place with the blood of the unclean animal, and who had issued orders for the whole nation to adopt the Grecian religion. This roused the energies of the people, who, led on by Mattathi'as Maccabae'us and his seven sons, expelled the oppressors, and shook off the foreign yoke. The Asmone'an princes or Mac'cabees ruled for upwards of 100 years, when, about 63 years before Christ, a dispute for the crown, among the last of their race, gave the Romans an opportunity for interfering and subjecting the country to their own power.

About thirty-six years before Christ, Her'od, son of Antip'ater, an E'domite, and an officer in the Jewish army, obtained from the Romans, through the favour of Mark Anthony, the kingdom of Jude'a, which he held tributary to Rome. He erected magnificent edifices in various parts of the country, and in particular, repaired and enlarged the buildings of the Temple. In a fit of anger, he caused his beloved wife Mariam'ne to be put to death, for which, when his passion had subsided, his grief was so great, that it nearly cost him his life. Towards the end of his reign our SAVIOUR was born, and Her'od dreading him as a rival, ordered the massacre of all the infants in Bethlehem, under two years of age. Herod died the following year of a loathsome disease, having, five days before his death, executed his son Antip'ater, for conspiring against him. The Romans so far respected his will as to apportion his dominions among his three sons, Archela'us, Her'od-An'tipas, and Philip. It was this Her'od-An'tipas, tetrarch of Gal'ilee, that beheaded John the Baptist, and to whom Jesus was sent by Pilate the Roman Governor of Jude'a; for this part of Palestine had been reduced to the form of a Roman province, on the banishment of Archela'us, about six years after the birth of our Lord. Her'od-Agrip'pa I., a practised courtier and crafty politician, having supplanted his uncle Her'od-An'tipas in the emperor's favour, by degrees acquired dominions as ample as had been ruled by his grandfather Herod the Great. It was this Herod-Agrippa I. that killed James

the brother of John with the sword, and that was eaten up of worms. His son, Herod-Agrippa II., who ruled the provinces east of the sea of Galilee, was the prince before whom Paul made his famous defence at Cesare'a, at the time that Festus succeeded Felix as Governor of Jude'a. A.D. 63.

The Jews had never submitted patiently to any of their foreign masters; and in the year 66 they broke out into open revolt against the Romans. Although the oppression of the Roman governors, and the cruelties they practised for the purposes of extortion, are sufficient to account for their insurrection against that power—still, their own intestine divisions, the atrocities they perpetrated upon one another, and the rancorous hatred with which they pursued their seditions, leave us no room to impute to their actions any motive of patriotism. The bonds of civil society seem to have been dissolved, and bands of miscreants, with no other trade than murder, were let loose like fiends to ravage the now doomed land of Jude'a. One of the factions, known by the name of the zealots or robbers, took forcible possession of Jerusalem, degraded the high-priest, and profaned the temple. Ti'tus, on whom the command of the armies in Jude'a had devolved, by the call of his father Vespa'sian to the imperial throne, was now advancing to besiege the city. He chose the time of the Pass'over, when multitudes from all parts of the country were assembled in Jerusalem to celebrate that festival; which accelerated the work of famine, and increased fearfully the horrors of the siege. It must be admitted that the Jews fought with desperation in defence of their capital, though every respite from battle with the common foe was employed by the factions in massacring one another. Ti'tus finding there was no hope of taking the city by assault, resolved to starve it into submission. In three days he drew a wall nearly five miles in circuit completely around the devoted city; and thus were the Saviour's words fulfilled, "The days shall come when thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." All the horrors of famine were now felt; children tore the food from their aged

parents, and mothers devoured their own infants. The starving wretches who ventured out by night into the valley to gather herbs, were seized by order of Titus, and crucified before the walls of the city. They caught every day hundreds of them, and the soldiers, in their hatred of the Jews, nailed those who fell into their hands, in all manner of ridiculous postures to the crosses, "till room was wanted for the crosses, and crosses wanted for the bodies." Sedition still raged within; and the streets, and even the court of the temple, flowed with blood. The city was taken, and with the temple, razed from its foundations. Eleven hundred thousand Jews perished during the siege; and of ninety-seven thousand captives, some were sent to Rome, others sold as slaves. Thus fell Jerusalem, A. D. 70; and with its fall the national existence of the Jews may be said to have terminated. The desperate attempts made about sixty years afterwards to recover their country, resulted in their final expulsion from Judea; since which time, now a period of 1700 years, they have been "scattered among all people from the one end of the earth even unto the other." Deut. xxviii. 64.

SUPPLEMENTARY LESSONS.

VIII.—*Design and Uses of the Jewish Dispensation.*

DURING the earliest ages of the history of our race, although mankind had become degenerate and corrupt ever since the fall, there was perpetuated among them a knowledge of those religious truths which Adam had learned and brought with him from paradise. The longevity of man at that period, rendered only one link necessary to convey the knowledge of Adam to the mind of No'ah; for Methu'selah, who, according to the sacred record, must have enjoyed intercourse with the great progenitor of the human race for the space of 248 years, lived with his grandson Noah during no less a period than 600 years. The antediluvian patriarchs appear to have received no additional institutes or communications from heaven beyond what were handed down from Adam, if we except the prophesying of Enoch. They observed

the Sabbath in commemoration of the work of creation—they offered sacrifices to typify the great work of atonement, which was in the fulness of time to be accomplished, by the sufferings and death of the Lamb of God; and beyond this we have no account of any further ritual of worship observed among them.

The close of the first or patriarchal, and the opening of the second or Jewish dispensation, with the whole intervening period, were marked by a general apostacy or forsaking of the true God for the corruptions of idolatry. Sabaism, or the worship of the sun, moon, and stars—hero-worship, or the apotheosis of departed kings, warriors, legislators, and other distinguished personages, who were exalted to the rank of gods—or Pantheism, under which every object of nature, even the lowest and vilest, were worshipped,—every where prevailed among the nations. From the midst of this all-engrossing ignorance and idolatry, God was pleased to call A'braham, and to promise that from his race the Messi'ah should spring, and that thus in his seed all the nations of the earth should be blessed. With the exception of the rite of circumcision, and the circumstance of withdrawing him from the land of his birth, we find no special rule of life imposed upon A'braham or his immediate descendants. The ritual observed by A'braham, I'saac, and Ja'cob, appears to have had much of the simplicity of the patriarchal dispensation; and it was not till their seed had multiplied to a great nation, and begun to be corrupted with the idolatries of the nations around them, that the law, with all its rites and ceremonies, was erected as a barrier to resist the encroachments of superstition and idolatry; to preserve and transmit from age to age, the knowledge and worship of the true God; and above all, to prepare the world for the coming of Christ—and the introduction of that more perfect and abiding dispensation which he was to establish. By the covenant established at Sinai, a three-fold institute was presented to the people: first, the Moral Law contained in the Ten Commandments, and designed to teach, not only the Israelites, but all mankind, the duties which they owe to God and to one another; secondly, the Ceremonial or Ritual Law, embody-

ing a typical representation of the great truths of salvation; and lastly, the Civil or Political law, regulating the administration of temporal affairs, and drawing a line of demarcation around the Jewish nation, which seemed effectually to separate and distinguish them from every other race.

But whilst the moral law was designed to be of universal and perpetual obligation, the ceremonial law, being merely an adumbration or shadow of the Gospel, was designed to be temporary. All its various oblations had an evident typical reference to the sacrifice of Christ, and the atonement made by his blood for the sins of the world. Even the reverence shown for the temple, as the place where Deity was manifested, and to which the tribes went up; and towards which the Israelite, wherever he sojourned in a foreign land, still turned his face, while he offered up his private devotions, was a recognition of the honour and confidence due to the great Mediator, through whom alone our prayers can find acceptance with God. The office and duties of the high-priest, particularly on the great day of atonement, when he entered into the Most Holy Place, not without blood, has been so fully applied to Christ, by the inspired writer of the epistle to the Hebrews, that we cannot find a more instructive description of the design and uses of the Jewish dispensation, than in that magnificent epistle, on this and the other subjects which it embraces. The Paschal Lamb was, in so many respects, typical of the Lamb who taketh away the sins of the world, that even the most incredulous must be astonished at the minuteness to which the similarity extends. The Church in the wilderness constitutes so vivid and picturesque a representation of the progress of believers towards the eternal world, the pilgrims towards the spiritual Ca'naan, that nothing can be more pathetic, nothing more instructive, and nothing more fitted, at once, to afford both warning and encouragement, to beget distrust in ourselves, and confidence towards God.

With regard to the Political Institutions of the Jews, we shall only remark, that, the distinct allocation of the land to particular tribes and families, to whom it belonged in perpetuity—the institution of the year of jubilee, wher

a general release took place, both of individuals who had been reduced to a state of slavery for debt, and also of property which had been alienated—the payment of tithe, for the maintenance of the tribe of Le′vi, and the general support of religion and education—the laws respecting ceremonial purity, and the constant attention required to prevent the violation of them; the necessity of males and heads of families repairing to Jerusalem three times a-year to worship at the public solemnities:—these, and a variety of others, were designed to make the Jews more exclusive and less disposed to mingle with the inhabitants of the surrounding states, than, perhaps, has ever been the case with any other nation. In short, the design of the whole Law—moral, ceremonial, and political—was ultimately one and the same. It was to reveal Christ as the object of faith to all who lived under it. It was also to prepare for the Gospel dispensation, and in some sense to constitute a foundation on which this great and glorious superstructure might be erected.—The Ceremonial Law lost its significance when the object which it prefigured was accomplished by the death of Christ. The Political Law also ceased to be binding, when the Jews ceased to be a separate and independent nation. But the Moral Law continues to be of universal and everlasting obligation, because the duties which the creatures of God owe to him, and to one another, can never have an end. This seems to have been indicated by their being written by the finger of God himself on the two tables of stone, whereas the civil and ceremonial laws were only communicated to Moses, to be delivered by him to the children of Isreel.

Lectures on the Jews, by the Ministers of Glasgow.

IX.—*Festivals of the Jews.*

The Feasts of the Pass′over, of Pen′tecost, and of Tab′ernacles, were the three principal Festivals observed under the law; and they were times of real joy and festivity. As all the male inhabitants throughout the country were required on these occasions to go up to Jerusalem,

and the females also permitted to accompany them if they chose, the concourse was generally very great. These religious assemblies, besides commemorating important events in their history, also subserved other important purposes. They kept them steadfast to their religion by the view of ceremonies, and the majesty of divine service; they afforded the means of religious instruction, for the law of God was then read and explained; and they served moreover to renew the acquaintance and friendship of tribes and families, who from all parts of the country thus met three times in the year in the holy city.

The PASSOVER was instituted to commemorate the departure out of Egypt, because on the night preceding that departure, the destroying angel who slew the first-born of the Egyptians *passed over* the houses of the Hebrews, they being marked with the blood of the Lamb, which for this reason was called the Paschal Lamb. It was celebrated on the 14th day of the first month of the ecclesiastical year (March), and lasted seven days. A lamb, or if that could not be found, a kid, without blemish, was killed, roasted, and eaten with unleavened bread and bitter herbs. The first Passover was eaten with their loins girded, their shoes on their feet, and their staves in their hands, that they might be in readiness for their journey, circumstances which were not observed in its celebration after the Exodus.

The Feast of PENTECOST was celebrated on the fiftieth day after the Passover, and was a feast of thanksgiving to the Lord, wherein they acknowledged his dominion over their country and their labours, by offering to him two loaves, as the first fruits of all their harvests. It also commemorated the giving of the law from Mount Si'nai fifty days after their departure from Egypt. The Hebrews counted seven weeks from the Passover, beginning on the second day of that solemnity, and hence called it the Feast of Weeks; but by the Christians it was called Pentecost, a name which signifies the Fiftieth Day. It was on the day of Pentecost that the Holy Spirit was poured out from the ascended Saviour upon his apostles, qualifying them with miraculous gifts for establishing the New Testament kingdom.

The Feast of TABERNACLES was instituted as a memorial of their fathers having dwelt in tents for forty years during the passage through the wilderness. It was kept in the first month of the civil year (September), and lasted eight days, the first and seventh being the most solemn. During its continuance they lived in booths, tents, or arbours, constructed of the branches and leaves of trees. On the first day they cut down branches of the handsomest trees, with their fruit, which they carried in ceremony to the synagogue. Holding in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow, tied together, and having in their left hand a citron and its fruit, they waved them towards the four quarters of the world, singing songs, and crying Hosanna!

These were the three great Festivals at which all the males were required to go up to Jerusalem to worship. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." Deut. xvi. 16; Ex. xxxiv. 23.

Many other solemnities were observed by the Jews. The *Sabbath* or *rest* was instituted when God rested on the seventh day from the work of creation; and the precept was renewed to the Hebrews at Ma'rah, ere yet the decalogue had been given from Si'nai. It was kept from sun-set on Friday to sun-set on Saturday. The feast of *Trumpets* was celebrated on the first day of their civil year (September), its commencement being proclaimed by sound of Trumpet, and the day was kept solemn, all business being forbidden, and certain sacrifices appointed to be offered. There were also their new moons or first days of every month, which were also proclaimed by sound of trumpet; the law, however, did not oblige the people to rest on these days, though it appointed particular sacrifices. Every seventh year was to the Jews a sabbatical year; and we find that Alexander the Great granted them an exemption from tribute on that year, on account of the rest which they then observed. After seven weeks or Sabbaths of years; that is, after seven times seven years, the great Festival of the JUBILEE was celebrated; and during the whole year they neither sowed nor reaped.

On this fiftieth year every one resumed possession of his inheritance, whether it were sold, mortgaged, or alienated in any way; and Hebrew slaves of every description were set free, with their wives and children. Houses and edifices, in walled towns, were the only kind of property that did not return to the original owner in the year of the Jubilee. *Various.*

X.—*The Tabernacle.—The Ark of the Covenant.—The Temple.*

The Tabernacle, which Moses erected at Sinai by the express command of God, was of an oblong rectangular form, 30 cubits long, 10 broad, and 10 in height; that is, 55 feet long, 18 broad, and 18 high. The two sides and the western end were formed of boards of shittim-wood, overlaid with thin plates of gold, and fixed in solid sockets, or vases of silver. On the east end, which was the entrance, there were no boards, but only five pillars, over which hung a richly embroidered curtain. The covering of the tabernacle consisted of four carpets or curtains; the first of fine linen magnificently embroidered with figures of cherubim, in blue, purple, and scarlet: this formed the beautiful ceiling. Above this was a curtain of mohair (goat's hair), and above this two coverings of skins. The tabernacle was divided into two apartments: the outer and larger one at the entrance, called the sanctuary or *holy place*, contained the *altar of incense*, the *table for the shew-bread*, and the *golden candlestick*: whilst the inner and smaller apartment, one-half the size of the outer, and separated from it by five pillars over which hung a veil, was called the *most holy place*, and contained the *ark of the covenant*, with the *mercy-seat*, and the *cherubim*. Ex. xxvi. &c. &c.

The tabernacle stood in an open space or court of an oblong form, 100 cubits long and 50 broad, surrounded by pillars of brass, with hangings of fine linen. Within this court, and in front of the tabernacle, stood the altar of burnt-offerings, and the laver with its foot.

The tabernacle was so constructed as to be taken to pieces and put together again as occasion required. As often as the Israelites changed their place of encamp-

ment, it was taken down, and borne in regular order by the Le'vites.

The ARK OF THE COVENANT, in which were deposited the Tables of the Law, was a small chest or coffer, of shittim-wood, overlaid with plates of gold, two cubits and a half in length, a cubit and a half wide, and a cubit and a half high; that is, three feet nine inches in length, two feet three inches in breadth, and the same in height. Its covering of solid gold was called the *mercy-seat*, and had two *cherubim*, one at each end, facing each other, and whose expanded wings met near the middle. On this rested the Sheki'nah, or symbol of the Divine presence. The ark had four rings of gold, two on each side, through which were put staves overlaid with gold, when it was to be carried by the priests. After the passage of the Jordan, the ark remained for some time at Gil'gal, from whence it was removed to Shi'loh, where it remained for 328 years. It was then taken by the Philistines, who, after keeping it seven months, returned it with presents. Having been twenty years at Beth'shemesh, it was deposited at Kirjathje'arim. In the reign of Saul it was at Nob. David had it conveyed from Kirjathje'arim to the house of O'bed-e'dom, and thence to his own palace at Si'on; and lastly, Solomon brought it into the temple at Jerusalem. The ark was probably destroyed in the sacking of the Temple, as we hear no mention of it after that event.

The TEMPLE, planned by David, under the special direction of God, and erected by Solomon, was built in the same form as the Tabernacle, but was of much larger dimensions. The foundations of this magnificent edifice were laid by Solomon in the year 1027, B. C., and it was finished in seven years and six months. The front, or entrance to the Temple, was on the eastern side, facing the mount of Olives, which commanded a noble prospect of the building. The Temple itself, which comprised the portico, the sanctuary, and the holy of holies, formed only a small part of the sacred edifice; the side chambers surrounding these on all sides save the east, were of three stories; and in front of all were several spacious courts, each on a lower level than the one immediately within it, and communicating by various flights of steps. These

different terraces appear to have been levelled out of the rugged and sloping surface of Mount Mori'ah at great expense; and they certainly contributed to give to the noble and sacred structure on its summit a most imposing appearance. The first, or outer court, comprising upwards of fourteen English acres, was called the *court of the Gentiles;* and into it persons of all nations were permitted to enter. It was from this court that our Saviour drove the money-changers—(namely, those who, for a small gratuity, furnished people in exchange for other coin, with half-shekels, for payment of the annual tribute which every Israelite was to give into the sacred treasury), and the merchants who were there to supply with sacrifices, those that came from a distance. Their offence seems to have been not only that, under the influence of mercantile competition, they intruded on the sacred precincts of the temple, but also that they overreached and defrauded those who traded with him. ("It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. xxi. 13.)

The second court, 240 feet square, was called the *court of the women,* because women were not allowed to approach nearer to the temple, unless they brought a sacrifice, when they might enter the court of Israel. In the court of the women stood the treasure-chests for receiving the free-will offerings of the people; and it was in this court, called the treasury, that our Saviour delivered his striking discourse related in John, viii. Here also the Jews laid hold of Paul, when they judged him a violator of the temple, by taking Gentiles within the sacred fence. As the court of the women was on a higher level than the court of the Gentiles, so the *court of Israel* was higher than that of the women, from which it was gained by an ascent of 15 steps, that is, thirteen feet. Within the court of the Israelites, and four and a half feet above it, was the *court of the priests,* in which stood the brazen altar whereon the sacrifices were offered, the ten brazen lavers, and the molten sea in which the priests washed. Within the temple itself stood, as in the tabernacle, the altar of incense, the table of shew-bread, and the golden candlestick, in the sanctuary; while in the holy of holies, within the veil stood the ark of the covenant.

The Temple of Solomon retained its pristine splendour only thirty-three years, when it was plundered by Shi′shak, king of Egypt. In after times it underwent sundry profanations and pillages, and was at length utterly destroyed by Nebuchadnez′zar, king of Babylon, after it had stood 424 years. B.C. 588. After lying fifty-two years in ruins, it was rebuilt by Zerub′babel and the Jews who returned from Babylon by permission of Cyrus. It was brutally profaned by Anti′ochus Epiph′anes, B.C. 163, but repaired and purified by Judas Maccabae′us. Her′od, having slain all the San′hedrim except two in the first year of his reign—to atone for his crime, and to gratify his taste for architectural splendour, resolved to repair and beautify the Temple. The structure which he reared after a labour of nine years and a half, is highly praised for its beauty by all the Jewish writers. It was built of white marble exquisitely wrought, and with stones of large dimensions, some of them twenty-five cubits long, eight cubits high, and twelve cubits thick. To this there is reference in Mark, xii. 1; Luke, xxi. 5, "Master, see what manner of stones, and what buildings are here!"

Extracted from CALMET *and* JONES.

XI.—*Explanation of Terms.*

Naz′arite, or *Nazarene′*, means (1) a native of Naz′areth, in which sense we find the term applied to Christ, in Matt. ii. 23. (2) A Naz′arite under the ancient law, was a man or woman engaged by vow to abstain from wine and all strong drink, to let the hair grow, not to enter any house polluted by having a dead body in it, nor to be present at any funeral. Some were Nazarites for their whole life, as Samson and John the Baptist; others only for a time, as those mentioned in Num. vi. 18. Paul having made the vow of a Nazarite, had his hair cut off at Cen′chrea, but deferred the complete fulfilment of his vow till he came to Jerusalem, A.D. 58. Acts, xviii. 18, xxi. 23, 24. (3) Nazarite is sometimes expressive of distinction and dignity, in which sense it is applied to Joseph, in Gen. xlix. 26, and Deut. xxxiii. 16; though in these passages the word is rendered in our translation by the periphrasis, "a man separate from his brethren."

Apoc'rypha, "hidden," applied to certain books sometimes bound up with the Old Testament, but which are not admitted to be canonical.

Apoc'alypse, "Revelation."

Abad'don, or *Apol'lyon*, the "destroyer."

Gog and *Ma'gog*, terms generally joined in Scripture, seem to denote certain nations of northern barbarians, probably the Goths and Scythians, or Tartars.

E'phah, a measure of capacity among the Hebrews, equal to about sixty English pints. The *O'mer* or *Ho'mer* was the tenth part of the Ephah, or about six English pints. The Ephah was a dry measure, that of the same capacity for liquids was called a *Bath*.

The Hebrew *She'kel of gold* was equal to about 18s. 3d. of our money; and the *shekel of silver*, to about 2s. 3d. The Hebrew *talent of gold* was equal to £5475, and the *talent of silver* to £342 : 3 : 9.

The Hebrew *Cubit* was equal to about twenty-one inches of our measure; but some estimate it at only eighteen inches.

Saba'oth is a Hebrew word, signifying *hosts* or *armies*; *Jeho'vah Saba'oth* is "The Lord of Hosts."

U'rim and *Thum'mim*, "Light and perfection," or, "doctrine and judgment," is thought to have been an ornament in the high priest's habit, which was consulted as an oracle upon important and difficult questions. The breast-plate worn by the high priest was a piece of rich embroidery, ten inches square, set with twelve precious stones, having the names of the twelve tribes engraven upon them. When the U'rim and Thum'mim was to be consulted, the high priest put on his robes, and going into the holy place, stood before the curtain of the holy of holies, with his face directly towards the ark and the mercy-seat, and the Jews say that the answer was signified by the rays of light from the Sheki'nah falling on the stones and gold of the breast-plate.

The *Eph'od* was a kind of girdle worn by the Hebrew priests. Passing from behind over the shoulders, it crossed the breast, and being carried round the waist, girt the tunic, and was then tied in front, the extremities hanging to the ground. The Eph'od of the priests was

plain; that of the high priest richly embroided with gold, blue, purple, and crimson. Ex. xxviii. 6.

Incense, or *frankincense*, is an aromatic gum which exudes from incisions made in a tree found in the East Indies, but chiefly in Arabia and Syria. Male incense, which is the best, is round, white, fat, and kindles on being put to the fire. The incense offered in the temple morning and evening, was a mixture of frankincense with various other spices. Ex. xxx. 34–36.

Shittim-wood, of which Moses made the greater part of the tables, altars, and planks belonging to the tabernacle, is believed to be the black Aca′cia, which is found in the deserts of Arabia, and is very common about Mount Si′nai. It resembles the white thorn, but grows to a much larger size, and the wood is of great beauty, solidity, strength, and smoothness.

Goph′er-wood, of which Noah's ark was built, is supposed to be the cypress, a wood esteemed by the ancients as very durable against rot and worms. Some conjecture that gopher may have been a general name for such trees as abound with resinous juices; as the cedar, cypress, pine, &c.

High Places. The prophets reproach the Israelites for worshipping on the high places, and we find them highly commending those kings who destroyed them. It had been one of the injunctions laid on their forefathers, when they came in to possess the land, that they should quite pluck down all the high places, for there the idolatrous nations who were before them had worshipped. Under the Judges they seem to have been tolerated; and Samuel offered sacrifice in several places where the ark was not present. Even in David's time, the people sacrificed to the Lord at Shi′loh, Jerusalem, and Gib′eon.

Baal or *Bel*, a false god, worshipped by almost all the Eastern nations, is supposed to represent the sun, as Ash′taroth, or Astar′te, denoted the moon. Manas′seh adored Baal, planted groves, and worshipped all the host of heaven; but Josi′ah, desirous to repair the evil introduced by Manas′seh, put to death "the idolatrous priests that burnt incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." He

commanded all the vessels that were made for Baal, and for the grove (Ash'reh, or Ash'taroth), and for all the host of heaven, to be brought forth out of the temple. "He took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire." 2d Kings, xxiii. Baal was the most ancient god of the Ca'naanites, and perhaps of the East, and as they offered to him human sacrifices, he was probably the same as the *Mo'loch* of the Am'monites. Few things are more revolting to humanity, than the custom so often mentioned in Scripture, of making children "pass through the fire to Moloch." Some think that they merely walked through the fire, or passed between two fires; and this may have been true in some of their rites: but the language of Scripture leaves us no room to doubt, that in others, the wretched victims were actually consumed in the flames. Jer. xix. 5, vii. 31; Lev. xviii. 21. 2d Kings, xvi. 3; 2d Chron. xxviii. 3. The worship of Baal was once common throughout the whole British Islands, his priests being called Druids; and in some of the rural sports at the present day, are still to be traced relics of that cruel superstition. (Statist. Account of Scotland, vol. xi. p. 621.)

To'phet, or the valley of Hin'nom, lay to the south of the city of Jerusalem, where the offal and other filth brought from the city was burnt. It was memorable in ancient times for the sacrifices offered there to the god Moloch.

The *Be'hemoth*, and the *Levi'athan*, two remarkable animals, are described in highly poetic language in the book of Jōb. It is now generally agreed that the Be'hemoth is the Hippopot'amus, and the Levi'athan the Crocodile. It has been thought by some, that the description given of the Behemoth, is more applicable to the Mammoth, a huge and formidable animal, which now no longer exists, but whose fossil remains found in Siberia, the north of Europe, and America, strike us with astonishment, as they show it to have been of no less a magnitude than twelve or fifteen feet high, and about thirty feet long. Some have thought the Levi'athan denoted the whale.

Ma'gi, or *wise men*, were an order of priests among

the Persians, who applied themselves to the study of nature and religion.

Areop'agus, inaccurately rendered Mars'hill, was the court in which the Areop'agites, the supreme judges of Ath'ens, assembled.

San'hedrim, house of judgment, the supreme council of the Jews, consisting of seventy-one or seventy-two Judges, who held their meetings in a hall, built half within the temple, and half without. "Whoever is angry with his brother without a cause, shall be in danger of the judgment," that is, the tribunal of the twenty-three judges—"And whosoever shall say to his brother, Ra'ca, shall be in danger of the council," that is, of the great San'hedrim, which had the power of life and death. Matt. v. 22.

Ra'ca, "brainless, beggarly, worthless," a term expressive of the utmost contempt among the Jews.

Ter'aphim, idols, or superstitious figures, to which extraordinary influences were ascribed. The Eastern nations are still much addicted to this superstition of talismans.—"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim;" weaned even from their private superstition, or deprived of the means of indulging it. Hosea, iii. 4, 5.

Man'drake, a plant common in Judea, is a species of melon, to which, in ancient times, a foolish virtue was ascribed. Philters and love-potions appear to have been made of it; and married women sought after it on account of its supposed genial influences. Gen. xxx. 14, 15, 16. Cant. vii. 13.

Gourd, a plant which produces leaves and shoots similar to garden cucumbers, and bears fruit the size and figure of an orange. A modern traveller says, "the plant *el-kherra*, when near a rivulet, or in a moist soil, shoots up very rapidly. One I saw at Bas'ra, had, in five months, risen above eight feet, and bore at once flowers and fruit ripe and unripe. The flowers and leaves when plucked, withered in a few minutes, as do all plants of rapid growth." This tree is called at Aleppo, Palma Christi.

Another traveller, speaking of the vegetation of Egypt, says, "Wherever plants have water, the rapidity of their growth is prodigious. Whoever has travelled to Cairo, or Rosetta, knows that the species of *gourd* called *Kherra*, will, in twenty-four hours, send out shoots nearly four inches long."

Anath'ema Maranath'a, is a Syriac exclamation, importing "let him be accursed when the Lord comes." It was the expression wherewith the Jews began their greatest excommunications.

Phylac'teries, were little rolls of parchment, in which were written certain words or precepts of the law, and which were worn by the Jews upon their foreheads, and upon the wrist of their left arm. This custom, which was very prevalent in the time of our Saviour, was founded on a mistaken interpretation of Exodus, xiii. 9. "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."

Rab'bi, "master," was a title of honour among the Jews, introduced after the Babylonish captivity. It had reference to learning, being applied to Doctors or teachers of the law.

Scribe, "a clerk, writer, or secretary." The scribes, so often mentioned in the Gospels, were public writers, and professed doctors of the law, which they read and explained to the people. Their original office was to make copies of the law; but they soon began to read and expound it. In the time of our Saviour, they had almost laid aside the Scriptures for their traditions which had then grown large: these in the New Testament are called the *tradition of the elders;* and were, when afterwards reduced to writing, called the *Mis'nah;* or the oral or traditional law. Most of the Scribes were Phar'-isees; and we generally find them united in the New Testament. The *Lawyers* who principally taught the traditionary or oral law, appear to have been in some respects distinct from the Scribes. See Luke, xi. 45.

The word *Law* often implies the Scriptures of the Old Testament.

The word *Se'lah*, which frequently occurs in the Psalms, is supposed to signify *pause* or *rest*, and to call us to observe particularly what has been said.

Publican, a tax-gatherer, or officer of the revenue among the ancient Romans, particularly odious to the Jews, both for their extortion, and because they reminded them of their subjection to a foreign yoke.

Various.

XII.—*Explanations continued.*

THE Jews began their day at the setting of the sun, and an hour with them was the twelfth part of the time the sun continued above the horizon. The night was divided into four parts or watches, each lasting three hours. The natural day was 24 hours, reckoning from one sun-setting to another. The civil day was 12 hours, reckoning from the rising to the setting of the sun.

The proper place where sacrifice could be offered was at the tabernacle, and afterwards in the temple. On every day throughout the year, one lamb was offered in the morning, and one in the evening, as a burnt-offering for the sins of the people. Ex. xxix. 38. On Sabbath the daily sacrifice was doubled. Only five sorts of animals could be offered in sacrifice, viz. bullocks, sheep, goats, pigeons, and turtle-doves. The other offerings were, libations, first-fruits, tenths, and perfumes. All sacrifices were typical of Christ. "It is not possible that the blood of bulls and of goats should take away sins." Heb. x. 4.

The HIGH PRIEST was the first character in the Jewish Government, and the medium of communication with God. He had one kind of garments for his usual service, and another which was only put on once a-year, when he entered the holy of holies on the great day of atonement. The *Priests* were the ministers of religion for common purposes—conducting the temple service, offering sacrifices, and teaching the law of God to the people. They were all descendants of Aaron. The LE'VITES were the descendants of Levi, who were not of the family of Aaron: they waited on the priests, doing the lower services of the sanctuary. They were dispersed also among the tribes as teachers of the people, and as magistrates or judges. They had no inheritance in the land, though they possessed cities; for God was their inheritance, and he gave them

the tithes of the increase of the land, as a reward for their service in the tabernacle. Num. xviii. 20, 32.

The PROPHETS were the divines, the philosophers, the instructors, and the guides of the Hebrews in piety and virtue. They generally lived retired, in some country retreat, or in a sort of community, where they and their disciples were employed in study, prayer, and labour. Their habitations were plain and simple. Eli'sha quitted his plough when Eli'jah called him to the prophetic office. 1st Kings, xix. 20. Zechari'ah (xiii. 5,) speaks of one who is no prophet but a husbandman. A'mos says (vii. 14,) he is no prophet, but a herdman, and a gatherer of sycamore fruit.

Eli'jah was clothed with skins, and girded with a girdle of leather. 2d Kings, i. 8. Isa'iah wore sackcloth, that is, a course rough habit of a dark brown colour, which was the ordinary clothing of the prophets. Zechari'ah says (xiii. 4,) speaking of the false prophets, who imitated externally the true prophets of the Lord, that "they should not wear a rough garment to deceive." Eli'sha refuses the rich presents of Na'aman the Syrian, and drives away from his presence Geha'zi, who had received them. The angel gave to Elijah only bread and water for a long journey. 1st Kings, xix. 6. Obadi'ah, governor of Ahab's household, gave bread and water to the prophets whom he fed in the caves. 1st Kings, xviii. 7.

The prophets were not observers of celibacy; Sam'uel had children; and Isaiah had a wife, called the prophetess, viii. 3. Hose'a (i. 2, &c.) received orders to marry. But there were no women, or wives, in the societies of the prophets.

The title *Seer* occurs principally, if not exclusively, under the regal government of Israel, and appears to denote one appointed to record the events of the reign. Samuel in this sense was the first seer, or acknowledged official writer of annals. Gad, "David's seer;" He'man, "the king's seer;" Iddo, "the seer;" and Jed'uthun, "the king's seer," all seem to have occupied the post of regal historiographer. The writings of these seers are quoted in several parts of the Old Testament, under the title of the *Books of the Prophets,* and referred to as authorities for certain histories.

The usual way by which God communicated his will to the prophets was by inspiration; but not unfrequently by dreams and visions. Peter (Acts, x. 11,) fell into an ecstasy at noon-day, and had a revelation importing the call of the Gentiles. The Lord appeared to Abraham, to Jōb, and to Moses, in a cloud, and delivered his will to them. His voice was sometimes articulately heard. He spoke to Moses in the burning bush, and on Mount Sinai, and to Samuel in the night.

From the time of Moses to that of Mal'achi, there flourished, during a period of more than one thousand years, a continued succession of prophets. Those whose writings have been transmitted to us in the Old Testament, are generally divided into two classes, the greater and the lesser, there being four of the former and twelve of the latter. The Jews assert that Daniel cannot properly be placed among the prophets, because (say they) he lived in the splendor of temporal dignities, and led a kind of life different from the other prophets.

Type signifies a person or thing, that prefigures something to come. The types of the Saviour were numerous, and he is the great anti-type, the substance of all figures and shadows.

A *Covenant* is an agreement between two or more parties. There are various covenants mentioned in Scripture; the principal of which are the Old Covenant, or Jewish Dispensation, and the New Covenant, or Christian Dispensation. *Dispensation* means the dealing of God with his creatures.

A *Parable* is a figurative or historical representation of the truth, illustrating something we do not know, by a statement of something we do know, to impress it more strongly on the mind.

Many of the expressions used in Scripture can only be properly understood by a reference to the customs in ancient times. When it is promised to him that overcometh, that the Lord *will give him a white stone* (Rev. ii. 17), the meaning is explained by the custom of those times, that when any person accused of crimes against the state, was tried by the suffrage of the citizens, they voted for his acquittal by a white stone, and for his condemnation by a black one. The term therefore, implies a full

acquittal or justification. Our Lord says, "the son of man shall be three days and three nights in the heart of the earth" (Matt. xii. 40), whereas, he rose on the third day; but it was common with the Jews to reckon a part of a period of time as the whole; and the fact exactly accorded with the prediction, according to their usual mode of expression.

After the return of the Jews from captivity, and before the time of our Lord, they became divided into various religious parties. Of these RELIGIOUS SECTS, in the time of our Saviour, the *Phar'isees*, or Separatists, held the first place, in point of numbers, riches, and power. They laid claim to superior sanctity; and as they were rigid and ostentatious in their observance of the most minute points of the ceremonial law, they obtained with the people a high reputation for devotion and piety. "They trusted in themselves that they were righteous, and despised others." Luke, xviii. 9. They are supposed to have existed as a sect at least 150 years before Christ came. They wore broad Phylac'teries, and also enlarged the borders or fringes of their garments. In addition to the written law, they held the traditions as equally obligatory, which they said had been delivered to Moses on Mount Si'nai, and by him communicated to seventy elders, who transmitted them to posterity.

The *Sad'ducees*, so called from Sa'doc their founder, though a distinguished sect among the Jews, were far inferior to the Pharisees in number and influence. They maintained that the soul was mortal and died with the body; and that there was no resurrection, and no future state. They rejected the traditions of the Pharisees, but observed the written law with the utmost rigour. This sect probably arose a few years before the Pharisees.

The *Hero'dians* shaped their religion to please Her'od, complying with many heathen practices, and opposing the Pharisees. They may be considered rather as a political party, favouring the claims of Herod and the Romans, than a religious sect.

The *Samar'itans* were the descendants of the nations whom the kings of Assyria settled in the country of the ten tribes, and who were intermixed with some of the people of Israel. They admitted the divine authority of

the Pen'tateuch, and although their religion was a compound of Ju'daism and Heathenism, they did not worship idols. There was great enmity between them and the Jews.

The *Gre'cians*, or Hel'lenists, were Jews or Proselytes, who, having generally resided in other countries, spoke only the Greek language, and used the Greek version of the Scriptures in their synagogues. They were thus distinguished from the Jews of Jude'a, who spoke a dialect of the Hebrew. By the *Greeks*, are in general meant all the idolatrous Gentiles. The Jews applied the name of Gentiles to all nations but their own, and the Greeks being the most celebrated of the Gentiles near Judea, that name came to be applied to the whole.

The *Lib'ertines* were freed men of Rome, who, being Jews or Proselytes, had a synagogue or oratory for themselves.

The *Sto'ics* were a sect of heathen philosophers, who prided themselves in an affected indifference to pleasure or pain. They professed to consider virtue as its own reward, and maintained that all events were determined by *fate*, and not by the direction of the Divine Being. They held that a wise man ought to be free from all passions.

The *Epicure'ans* were a sect of heathen philosophers, who ascribed all things to chance, and considered pleasure as the chief good; but Epicu'rus asserted that there was no pleasure except in virtue.

The *Galile'ans* were a turbulent seditions sect among the Jews, who refused subjection to any other nation, and who by degrees swallowed up almost all other sects. Probably the *Zealots* were of this sect.

Gnos'tics is a term which does not occur in Scripture, but as it denotes a class of Her'etics who appeared early in the Christian church, and who are repeatedly alluded to in the New Testament, it may be proper briefly to notice their errors. Those who combined the fancies of the oriental philosophy with Christianity were denominated Gnostics, a term derived from a Greek word signifying knowledge. They received only so much of the great truths of Christianity as coincided with their own notions of philosophy.

The *Nicola'itans* held many of the opinions of the Gnostics. CALMET—JONES—BICKERSTETH.

SECTION II.

HISTORICAL AND DESCRIPTIVE GEOGRAPHY:

CONTAINING HISTORICAL NOTICES OF THE VARIOUS COUNTRIES IN EUROPE, WITH SOME ACCOUNT OF THEIR CAPITALS.

Compiled from MALTE-BRUN, BELL, *and various other sources.*

I.—*England.*

GREAT BRITAIN is divided into two unequal parts by the river Tweed, the Cheviot Hills, and the Solway Frith. England, the southern and larger portion, is in general level and highly cultivated, abounding in fertile fields, rich meadows, and waving woods. Its gentle undulating plains, interspersed with castles and rural palaces, present many scenes of great opulence and beauty. Wales is wild and romantic, abounding in bleak mountains, with many beautiful vallies, and quiet villages. In manufactures, commerce, and maritime power, England is the first nation in the world. The principal manufacture is cotton, the annual exports of which amount to £37,000,000, sterling; —those next in importance, are woollen, cutlery, and silk.

When the Romans invaded Britain, 55. B. C., they found it divided into a number of petty independent states; which want of union facilitated the conquest of the country. The southern part of the island continued a Roman province for about four hundred years. When the distresses of the empire compelled the Romans to withdraw their armies, the defenceless Britons, unable to repel the furious inroads of their northern neighbours, the Scots and Picts, had recourse to the Saxons for assistance: but by inviting over these warlike tribes, they only subjected themselves to a new master. The Saxons took

possession of the country, and in the course of the fifth and sixth centuries, the seven Saxon Kingdoms were erected, known in history by the name of the Heptarchy. These seven kingdoms, after three hundred years of war with the Britons, or with one another, were at last united under Egbert, who was crowned king of England in 827. From this period the inroads and ravages of the Danes became frequent, and Swein, the Danish king, made himself partially master of the country in 1012, and the conquest was completed by his Son Canute in 1016. William, Duke of Normandy, landed with a large army in England in 1066, and defeated Harold in a great battle at Hastings, which ended the Anglo-Saxon dynasty, after a duration of about six centuries. The Conqueror divided the lands among his Norman barons, and introduced the Norman customs, laws, and language, into the island. Of the succeeding monarchs, the most renowned are Richard I., called *Cœur de Lion*, famous for his victories in the Holy Land; Edward I., who conquered Wales in 1284, and till the hour of his death in 1307, waged a merciless war with Scotland, in the vain hope of subduing that country; Edward, *the Black Prince*, son of Edward III., famous for his victories over the French at Cressy, in 1346, and at Poictiers, in 1356; and Henry V., famous for his conquests in France, and particularly for his victory at Agincourt in 1415. For thirty years, from 1455 to 1485, England was devastated by the civil wars between the rival houses of York and Lancaster, in which 100,000 men are said to have perished. These wars were terminated by the defeat of Richard III. at Bosworth, which ended the race of the Plantagenet kings, and established the house of Tudor on the throne. The civil wars in the reign of Charles I. began in 1642. The *Commonwealth*, under Oliver Cromwell, lasted from the execution of Charles I. in 1649, till the restoration of his son Charles II. in 1660. The Reformation, begun in the reign of Henry VIII., was completed by the Revolution in 1688, which expelled James II., and placed William and Mary on the throne. George I., Duke of Brunswick and Elector of Hanover, succeeded in 1714, and his descendants still continue to sway the sceptre of these realms.

LONDON was founded before the Christian era; and even at the Roman invasion is represented as a place of considerable trade. In the sixth century it was made the metropolis of Essex, or the kingdom of the East Saxons; and in the beginning of the ninth century it became the capital of England. The town was first lighted in 1416 by lanterns suspended from cords placed across the streets, a method still used in some parts of France. The first English printing press was established in Westminster by William Caxton in 1472. In 1615 the sides of the principal streets, which had been formerly covered with pebbles or gravel, were laid with flag-stones. The silk manufacture was introduced into England in the reign of James II., having been established at Spittalfields by French Protestants, who were driven from their native land by the revocation of the edict of Nantes. No other city in Europe, except Constantinople, has suffered so much as London from pestilence and conflagrations. The *Great Plague* in the reign of Charles II. carried off in the course of five months, 68,596 individuals. Scarcely had this pestilence ceased, when a terrible conflagration commenced on Sunday the 2d of September 1666. A violent easterly wind spreading the flames, the fire continued four successive days, and consumed 400 streets, 13,200 houses, 86 churches, and a very great number of public buildings. The monument at the north end of London Bridge, a fine column 200 feet in height, records this calamity.

London consists of three cities, each of them large and opulent, but so united as to form one great capital; the city of London properly so called—the city of Westminster—and the borough or city of Southwark, which lies to the south of the Thames, and in the county of Surrey. This metropolis, the most populous in Europe, and the most commercial city in the world, is seven miles in length, by about five in breadth, and contains 1,500,000 inhabitants. Although the brick and plaster houses, and stuccoed pilasters of London are inferior in magnificence to the stone-built strength and rocky solidity of Edinburgh; yet the uniformity of the houses, almost all three stories high, the width and cleanness of the streets, the broad pavements for foot passengers, and the brilliant light with

which they are every evening illuminated, render London much superior to most of the continental towns. The finest part of the town is the west end, the residence of the nobles and the wealthy. In this quarter are many magnificent and spacious streets, as Piccadilly, Pall Mall, Oxford Street, Portland Place, and Regent Street. In the same quarter are the Parks and Public Walks, Regent's Park, Kensington Gardens, Hyde Park, St James's Park, and Green Park: these are the resort of the gay and the fashionable. The narrowest streets are those in the city, the most ancient and the most central quarter of London. But the east end is also inhabited by opulent merchants, particularly by those engaged in the foreign and colonial trade. In the same quarter are situated immense basins or docks for the reception of ships, and the largest store-houses in the world. The infinite current of population pouring along a thousand streets, and the movement and activity on the river, with unnumbered masts rising from the water, the average number of ships in the Thames being 1100, distinguish London from every other city in the world.

Of the many remarkable edifices in London we can only mention a few. The ancient fortress of the Tower, one-third of which is occupied by the mint, is a large pile of buildings, consisting of several streets, within an embattled wall and ditch. The small armory contains complete stands of arms for 200,000 men. The royal train of artillery, the horse-armory, and the jewel-office, are also situated in this fortress. The Lion's tower contains a collection of wild beasts. This fortress, which is still used as a state-prison, is situated on the north bank of the river, at the east corner of the old part of the town. Further up the river are the Old and New Palaces, the Houses of Parliament, the Guild-hall, and Westminster Abbey. The other palaces are St James's Palace, on the west of St James's Park, and Kensington Palace, at the west end of Kensington Gardens. St Paul's Cathedral is accounted the noblest edifice in London; it is built on the model of St Peter's at Rome, but of smaller dimensions, being only 500 feet long, 250 broad, and 340 in height. Among the public buildings we may also men-

tion the India-house, where a company of merchants give laws to 80 millions of subjects, and exercise dominion over an empire that extends from Indus to the Ganges. and from Cape Comorin to the mountains of Thibet.

Liverpool, *Bristol*, and *Hull*, are the most important sea-ports next to London; but *Portsmouth* and *Plymouth*, are the chief naval stations. *Manchester* is the chief seat of the cotton trade. *Leeds*, *Bradfield*, *Halifax*, and *Wakefield*, are noted for woollen manufactures; *Birmingham* and *Sheffield*, for cutlery and hard-ware; and *Cambridge* and *Oxford* for their famous universities.

II.—*Scotland.*

THE Grampian Hills, the loftiest range in Scotland, stretch across the island from Loch Lomond to Kincardineshire, forming the southern boundry of the Highlands. Scotland may, however, be regarded as naturally divided into three parts. The northern extends from the Pentland Frith to the chain of Lakes which occupy "the great glen of Caledonia," stretching from the Moray Firth to Loch Linnhe, and now connected by the Caledonian Canal. The middle part extends from these lakes to the Firths of Forth and Clyde, now connected by the Great Canal; whilst the southern and more level parts extend from this to the southern boundary of the Kingdom. The south and eastern parts of the country, called the Lowlands, are in general fertile, and bear some resemblance to England; while the north and north-west, denominated the Highlands, abound in lofty and rugged mountains, with deep ravines, blue lakes, and beautiful glens, presenting many scenes of wild grandeur, and romantic beauty. The Trossachs, at the outlet of Loch Katerinç, are annually visited by thousands of tourists. Loch Lomond, the largest, and the most beautiful of the Scottish lakes, is thirty miles long, tapering from a breadth of nine miles in the south, to a narrow point in the north. Loch Awe at the foot of the lofty Ben Cruachan equals Loch Lomond in length, but in breadth varies from one to two miles.

Caledonia, called in the middle ages, Albania, was never subdued by the Romans. who scarcely penetrated beyond

the Grampian mountains. Shortly after the departure of the Romans, about the middle of the fifth century, the country was divided among four warlike and independent powers. Of the district south of the Forth, the eastern part belonged to the kingdom of Northumberland, and the western to that of Cumbria. On the north of the Forth, the eastern coast was inhabited by the Caledonians, or Picts, so called from painting their bodies, a practice common to all the Britons, as well as to other barbarous nations; whilst the Attacotti or Scots from Ireland established a kingdom in Argyleshire in 503, and gradually spread themselves over the whole western coast. After a struggle of 340 years, between the Picts and the Scots, the latter prevailing, both were united into one sovereignty under the Scottish king, Kenneth M'Alpine, in 843. The southern part of the country soon yielded to the same power, and from that time the whole was denominated Scotland. From this period the Scots maintained the unity and independence of their country, repelling the piratical invasions of the Danes and Norwegians, and baffling every attempt of the English kings to subdue Scotland, as they had already done Ireland and Wales. Edward I., after a series of desperate conflicts, contrived to gain temporary possession of the country; but the battle of Bannockburn, in 1314, humbled the English monarchy, and confirmed the independence of Scotland. The wars which continued to rage for many hundreds of years between the two kingdoms were productive of heavy calamities to both. At the battle of Flodden, in 1513, the Scots lost their king, and a great part of their nobility. Upon the death of Elizabeth, in 1603, James succeeded to the throne of England: and the two kingdoms were formally united in 1707, in the reign of Queen Anne.

The Reformation in Scotland commenced in 1528, during the reign of James V., and made rapid progress under that of his daughter, the unfortunate Mary, though both of these sovereigns were Roman Catholics. It was rendered triumphant for a time by the consummate abilities and fervent zeal of John Knox, the Romish religion having been abolished in 1560, and the Reformation sanctioned by Act of Parliament. From 1572 to 1592,

a sort of Episcopacy obtained in the church, while the ecclesiastical form of government was Presbyterian. In 1606, the temporalities of bishops were restored, and they were allowed a seat in Parliament: thus the Presbyterian form of church goverment was overturned. The General Assembly at Glasgow established Episcopacy in 1610, condemned it in 1638, and deposed the bishops, which restoration of Presbyterianism was ratified by Parliament in 1641. The General Assembly was put down by the civil power in 1653, and did not meet again till after the Revolution, when, in 1690, that form of Presbyterian government was established by law, which continues to the present day.

EDINBURGH, or *Edwinsburgh*, derives its name from Edwin, a Saxon king of Northumberland, who founded its castle about the year 626. It was long the principal royal residence of Scotland, and has been regarded as the capital since the time of David I., 1150. The city is built upon three ridges running from east to west. That in the middle, beginning at Holyrood-house, and terminating in the abrupt rock upon which stands the Castle, is the highest, and has a deep ravine on either side. Along this ridge runs the principal or High Street of the old town. Along the bottom of the valley to the south runs the Cowgate, over which stretches the South bridge connecting the High Street with the rising ground on the south. The ravine on the north, called the North Loch, now completely drained and converted into gardens, separates the old from the new town, which, however, are connected by a bridge and a mound. The new town comprehends the greater portion of Edinburgh; the houses are large and well built, the streets regular and spacious, and the squares adorned with gardens. The whole affords a grand and imposing spectacle, to which it would be difficult to find a parallel in the finest capitals of Europe. The view from the Calton Hill commands the Frith of Forth with the adjacent country on both its banks, and requires only the sky of Italy or Greece to vie with the shores on the bay of Naples, or the coast of the Bosphorus in the neighbourhood of Constantinople. Though Edinburgh is no longer the residence of kings, or

the centre of government, it is still the seat of the highest tribunals, whose jurisdiction extends over all Scotland; and these courts are at present the principal source of its opulence. In 1687 the population of Edinburgh was only 20,000; it is now 140,000.

Glasgow is the great seat of the cotton trade in Scotland. Its population in 1450 was only 1500, in 1700 it was 12,000; it is now 280,000. *Paisley* is noted for muslins and silk goods; *Dundee* for linens; *Stirling* and *Kilmarnock* for carpets and other woollen cloths. The seats of the Scottish universities are Edinburgh, Glasgow, St Andrew's, and Aberdeen.

III.—*Ireland.*

IRELAND is a level and fertile country, whose pasture-grounds of rich verdure have procured for it the name of the "Green or Emerald Isle." More than one-tenth of the surface consists of bogs, which yield abundance of fuel, but are unfit for the purposes of agriculture. One of these stretches in a belt quite across the island, narrower towards Dublin, but widening as it approaches the western coast. In the centre of this belt is the somewhat elevated ground, called the Bog of Allen, whence many of the rivers take their rise, and the mountains branch off both towards the north and south. The Giants' Causeway, eight miles from Coleraine, is a huge mass of basaltic columns projecting into the sea, 600 feet in length, 200 in breadth, and with a general elevation of from 16 to 36 feet.

Ireland had the misfortune not to be subdued by the Romans. It therefore remained longer in a state of barbarism than most of the other European countries; and even after its partial civilization, it has continued the scene of constant feuds and dissensions. In the earliest period of its history, it seems to have been divided among several independent chieftains or princes. Christianity is supposed to have been introduced by St Patrick, about the fifth century. The English invasion took place in 1162, in the reign of Henry II. Richard, Earl of Pem-

broke, better known by the name of Richard Strongbow, found a few hundred men sufficient to subdue the petty and barbarous chieftains on the east coast; and thus the English obtained their first footing in Ireland. Henry II. followed in 1172 with 500 knights and 4000 soldiers: he allotted large tracts of land to his followers, introduced the English laws, and made a commencement for establishing British dominion throughout the country. From this period almost constant wars were carried on between the natives and the new settlers from England. The part of the island subject to English law was called the *Pale:* it extended over little more than the province of Leinster, the rest of the country being subject to the native princes, and ruled according to the old Irish law. So powerful were the Irish princes in the 15th century, that the English borderers of the pale were glad to pay them an annual tribute called black-rent for their protection. The pale itself was contracted within the narrow limits of the counties of Dublin, Meath, Kildare, and part of Louth; even the southern part of the county of Dublin was in undisputed possession of the Irish, so that within three miles of the city, the king's writ was a dead letter. Ulster having been in a great measure depopulated by the wars in the time of Elizabeth, was, in the reign of her successor, James I., colonised by English and Scotch agriculturists: this is the source of that difference of character observed in the inhabitants of this quarter, who are mostly Protestants, and distinguished for industry and manufactures beyond those of any other part of Ireland. The rebellion in 1641, for the purpose of extirpating the English, was accompanied by atrocities which must for ever disgrace the pages of Irish history. The Rebellion of *United Irishmen* in 1798, aided by a small force of about 1000 French, was quelled after a short but sanguinary struggle. Ireland was formally united to Great Britain in 1801.

The Christianity of Ireland was free from Papal control until the English invasion, when it was subjected to the Roman Pontiff; and the great mass of the people continue Roman Catholics to the present day. The Reformation which agitated the countries of Europe made almost no impression, and no progress in Ireland. Whilst the

people of England modified their faith at the bidding of a capricious tyrant; and the people of Scotland, imbued with the purer tenets of the Genevese theologian, shook off the Roman yoke in despite of their rulers, and, by their *solemn league and covenant*, formed a union for the support of the Presbyterian government—the Irish people beyond the English pale were also beyond the reach of the new opinions; and, although, as the English dominion extended, Episcopacy was established by law over the land, the great majority of the people remained devoted to the ancient superstition. Hence the civil dissensions in Ireland have since been aggravated by the bitterness of religious animosity.

DUBLIN, the capital of Ireland, was a place of no importance till the invasion of the English, when its position on the eastern coast, as a point of communication with England, soon secured to it a preference for the seat of the local government. It is beautifully situated on the river Liffey, which divides the city nearly into two equal parts, and enters the bay of Dublin about a mile below it. From the point where the Liffey enters the bay, it is embanked with walls of free-stone, forming ranges of beautiful and spacious quays through the whole city, uninterrupted by any building near the river, the breadth of a wide street extending on both sides for two miles and three-quarters. The castle is a pile of mean and unornamental buildings in the centre of the town. There are many spacious streets and squares, particularly Merion Square, and St Stephen's Green, which last is the largest square in Europe, containing twenty-seven acres within the palisades. The Cathedral of St Patrick is a venerable Gothic pile. The Bank of Ireland, formerly the Parliament-House, stands in College Green. The Custom House and Royal Exchange are both splendid edifices. It must not, however, be omitted, that the mud hovels of the suburbs are the abodes of much poverty and wretchedness. Population 230,000.

Cork, *Limerick*, and *Waterford*, are all large towns, noted for the export of provisions: *Belfast* has extensive linen manufactures, and through it is carried on the greater part of the Irish trade with Scotland.

IV.—*France.*

France has long held a conspicuous place among the principal European powers, and has recently been remarkable for the amazing extent to which she pushed her arms, dictating laws to all the continental nations around her, and for the subsequent reverses which deprived her of her conquests, and humbled the pride of her military glory. About the time when those convulsions took place which shook the Roman empire to its foundation, the Franks passed from Germany into Gaul, and gave their name to the country. Chlovis I. in 485, defeated the Romans at Soissons, and laid the first permanent foundation of the French monarchy. The Saracens, flushed with the conquest of Spain, carried their victorious arms across the Pyrenees, and penetrated to the heart of France. In 732, Charles Martel, *Mayor of the Palace* of Paris, defeated them in a great battle at Tours, rolled back the tide of Musselman invasion, and compelled them to retreat within the Pyrenees. France was never so powerful as in the reign of Charlemagne, who succeeded to the throne in 771. In a reign of 45 years, which was a continued series of victories and conquests, he extended his sway over the greater part of Italy; over Switzerland, Bavaria, Hesse, Saxony, and Friesland; and subdued the barbarous tribes on the banks of the Vistula and Danube. This vast empire fell to pieces in the hands of his successor, and France itself was broken up into a number of petty sovereignties. When Hugh Capet took possession of the throne in 987, he was merely the first baron in the kingdom, and reigned only over Picardy, the Isle de France, and Orleanois. Louis XI., wily and politic, who reigned from 1461 to 1483, crushed successively the powerful nobles of France, annexed their authority to the crown, and established that despotic form of government which continued till the Revolution. The French Revolution, which broke out in 1789, is the most remarkable event of modern times. Napoleon Bonaparte, first a republican general, then Emperor of France, by a long career of victory, made his arms the admiration and terror of Eu

rope; till his invasion of Russia in 1812, brought on a series of reverses, which stript him of his crown, and France of her conquests.

Lutetia, or PARIS, was a thatched village in the time of the Romans. Chlovis chose it for the capital of his kingdom in 508. It was enlarged and embellished by succeeding monarchs, particularly Charles VI. and Louis XIV. None of the approaches to London can be compared with the entrance into Paris from the west, which, passing through St Germains, leads to the Champs Elysées, the gardens and palace of the Tuileries, and the Louvre. No capital in Europe has streets equal in beauty to the Boulevards, which occupy the space of the ancient fortifications of the town. This space unencumbered with buildings, has been converted into a continued series of spacious and magnificent streets, which encircle the city. The northern boulevards have in the middle a wide unpaved road, with a long row of lofty trees on each side, and between each row of trees and the parallel row of houses are spacious gravelled walks for foot passengers. The width is from 200 to 300 feet. The Champs de Mars is an oblong park on the north-west of Paris, extending from the Military School to the river, and bordered on each side by several rows of trees. The Palais Royal, situated in the centre of Paris, has long ceased to be a royal residence; it is a bazaar on a large scale, and a general rendezvous both for business and amusement. The Place de Carousal is a spacious oblong between the Tuileries and the Louvre, extending a quarter of a mile in length, and having the long picture gallery on its south side. Of public monuments the principal is a great pillar in the Place Vendome; covered with bronze basso-relievos made from the cannon taken at the battle of Austerlitz: it is 12 feet in diameter, and 133 feet high, and is surmounted by a colossal statue of Napoleon. The Exchange, the most sumptuous edifice in Paris, and the finest of the kind in the world, was also built by Napoleon: it is of the same size, and nearly of the same form, as the Parthenon at Athens.

Besides Paris, France has many other large and populous towns:—*Lyons*. famous for silk manufactures; *Bour-*

deaux, for its wines; *Brest* and *Toulon*, as naval stations; *Versailles*, for its palace; and *Strasburg*, for its cathedral. *Nantz* is celebrated as the place where Henry IV. passed an edict in favour of the Protestants; and the revocation of which, by Louis XIV., compelled so many of that persuasion to flee their country.

V.—*Spain.*

SPAIN may almost be regarded as a great battle-field, so numerous, long-continued, and obstinate, have been the struggles by various tribes and nations for possession of the soil. Rome, after two centuries of fighting, acquired the mastery of this fine country, and maintained her dominion over it for 400 years. Upon the fall of the empire, the Vandals held possession of the country for a short period; but were compelled to fly into Africa, before Theod'oric, king of the Visigoths, leaving a southern province called after their name Vandalusia—a name which, with a slight change, it still retains. The country submitted for three centuries to the Visigoths; when in 712, the Arabs or Saracens having conquered the whole African coast of the Mediterranean from the Nile to the Atlantic, carried their victorious arms into Spain. Then followed 700 years of warfare, during which the country was held by the Goths and Moors in different proportions, at different periods. The Moors were finally expelled in 1492, when Ferdinand of Arragon, and Isabella of Castile, made their triumphant entry into Grenada, the last bulwark of the Musselmans. The enterprise of Columbus, who discovered a new world, in 1492, gave to Spain vast territories in America, abounding in gold and silver mines. After this acquisition, the Spanish monarch took the title of king of Spain and the Indies. In the time of Charles V., from 1519 to 1556, Spain was the most powerful military nation in Europe. In addition to his vast possessions in America and the West Indies, the Spanish monarch ruled over the Netherlands, Burgundy, Milan, Naples, Sicily, and Sardinia. These European States cast off in succession the Spanish yoke, and the American

provinces having recently asserted their independence, Spain has sunk down into a feeble and second-rate power. The attempt of the French Emperor in 1808, to seize upon the Spanish monarchy, gave rise to a five years' war, in which the English, under the Duke of Wellington, gained a brilliant series of victories.

MADRID was an inconsiderable village till the fineness of the air attracted the attention of the Spanish Kings, and it became the capital in the reign of Philip II., about the middle of the sixteenth century. Though 2000 feet above the level of the sea, it nevertheless stands on a plain surrounded by mountains. The *Prado* is a large plain on the east of the town, planted with rows of trees, and beautified with fountains. The Alcala is the largest street in Madrid, so wide that ten carriages may pass abreast in any part of it. Five of the principal streets terminate in the square of the Sun, which is a place of much resort, both for the idle and the busy. The Plaza Mayor, or Great Square, where the markets are now held, was formerly the arena of the bull-fights. The triumphal arch of Alcala, leading to the Prado, and the gate of Toledo, leading to the majestic bridge over the Manzanares, are both much admired. Twenty-two miles NW. of Madrid is the palace of the Escurial, esteemed the most magnificent in Europe.

Barcelona is a large sea-port with considerable manufactures; *Cadiz* is a place of great trade; *Toledo* is famous for its swords; *Seville* and *Grenada* were once royal cities, and are still places of importance; *Badajoz* is strongly fortified; and *Saragossa* is famous for the desperate resistance it made against the French invaders in 1808–9.

VI.—*Portugal.*

IN 1139, Alphonso, Count of Portucalé (the present Oporto), having obtained a complete victory over five Moorish princes, his soldiers proclaimed him king upon the field of battle, and he exchanged the humble title of Count for that of a Royal Sovereign. The same Alphonso

seized Lisbon in 1148; and the conquest of Algarva was completed by Alphonso III., in 1254. Thus the Portuguese kings were freed from the Saracens, and in possession of their present limits, long before Spain had shaken off the Moorish yoke. Although comparatively insignificant in point of size and population, Portugal has shown more than once how much the power of a country may be increased by the public spirit of its inhabitants. In the annals of the middle ages, no nation holds a higher rank than Portugal, which during two centuries conquered many islands, gave laws on the banks of the Ganges, founded numerous towns and factories in India, traversed every sea with its ships, and shared with Spain vast territories, bounded according to the decrees or caprice of a Roman pontiff. Vasco de Gama, in 1497, established a new road to the East Indies. To her numerous possessions on the African coast, Portugal now added the acquisition of Goa, the conquest of Ceylon; and, in 1501, the vast territory of Brazil. In 1807, Napoleon seized upon the kingdom of Portugal, but the country remained only a short time in possession of the French.

LISBON became the capital of Portugal in the beginning of the fifteenth century, Coimbra having been formerly the royal residence. The town rises like an amphitheatre on the right bank of the estuary of the Tagus, and occupies a space of about four miles in length, and 1½ in breadth. The Castle or citadel, stands on a height, and is of great strength and importance. The harbour is one of the best anchoring places in Europe, and is capable of containing 10,000 ships. The city was almost destroyed by an earthquake in 1755, in which upwards of 60,000 of the inhabitants perished. The east part, which escaped this calamity, is called the old town, and in it the streets are crooked, narrow, and dirty; the other part, rebuilt with great splendour, is called the New Town, and contains many fine edifices. But the most remarkable piece of architecture, is the aqueduct of *Bemfica*, which supplies the town with water: it is ten miles long, and the largest arch is 206 feet in height, and 100 feet in span.

Both Spain and Portugal are remarkable for the number of religious houses, and for the bigotry of the people.

The monastry of *Alcobaça*, is the richest in the world possessing a revenue greater than that of the sovereing of the kingdom: the kitchen is more than 100 feet long, and is traversed by the water of eight fountains.

VII.—*Switzerland.*

SWITZERLAND is the highest inhabited land in Europe, and is unrivalled in point of romantic and picturesque scenery. In this region the Alps attain their highest elevation; and most of their summits are covered with perpetual snow. The *glaciers* are masses of ice that have been accumulating for ages, and they often present the most beautiful and fantastic appearances, giving the idea of a crystal city, with its spires and turrets glittering in the sun. The *avalanches* are huge bodies of snow and ice, which being loosened from their heights by the approach of summer, tumble down the mountains, burying the traveller, and sometimes whole villages, under the falling mass. Mount Blanc, with its snowy summit peering above the clouds, is seen from almost every quarter of the country. Though there are many deep ravines and fearful chasms, there are also many delightful vallies and lovely recesses, affording landscapes of the most romantic beauty; while the neat cottages, the property of their inmates, and the clean and well-built towns, bespeak comfort and contentment. The Swiss have long been remarkable for bravery—love of freedom—simplicity of manners—and attachment to their country. Every artizan is a soldier at the age of twenty.

The ancient inhabitants of Switzerland were called Helvetii, and were conquered by Julius Cæsar. The Huns invaded Switzerland in the eighth century, but their army was totally defeated. Two hundred years afterwards, hordes of Hungarians, Moors, and Saracens, appeared twice on the Alps: they burnt the villages, and plundered the country during fifty years, but were at last destroyed by the brave mountaineers. When Switzerland, in the year 1270, gave an Emperor to Germany, in the person

of Rudolph, Count of Hapsburg, the princes of that house, after the acquisition of Austria, still retained their dominion over a considerable portion of Switzerland, which they ruled with much severity. In 1307, the Austrian governor, Geisler, in the wantonness of tyranny, set up a hat upon a pole in the market-place of Altorf, commanding every person that passed to do it reverence. William Tell, having repeatedly passed without uncovering his head to this symbol of despotism, was seized and ordered for execution, unless he should cleave with an arrow an apple placed on the head of his own son. Tell's wonderful skill as a marksman enabled him to split the apple without injuring the child; and being asked by the tyrant what he meant by a second arrow stuck in his belt, seeing he was to be allowed but one chance, whether he hit or failed —"To have shot you to the heart," replied the intrepid Swiss, "if I had had the misfortune to kill my son." For this boldness of speech he was seized and taken on board the tyrant's galley, to be conveyed a prisoner to the castle: but watching an opportunity, when the vessel approached a ledge of rock, he leapt ashore, and taking his stand in a ravine where he knew the vessel must pass on her way to the castle, he took aim, and killed Geisler on the spot. His countrymen flew to arms to recover their independence; and in a battle that ensued in 1315, at Montgarten, a narrow pass on the borders of Zug, 1400 Swiss defeated an Austrian army of 20,000 men, leaving 8000 dead on the field. In 1444, a band of 1600 Swiss made a gallant and effective stand in a church-yard at Basle, against an army of 20,000 French. In 1476, Charles the Bold, Duke of Burgundy, was totally defeated by the Swiss at Morat, a small town in the north of Fribourg.

Geneva, famous for literature, was long the residence of Calvin, the Reformer. *Basle*, noted as the place where paper-making was invented, was for a long time more famous for printing than any other town in Europe. *Lausanne* is admired for the beauty of its situation, and the charms of its polished society. *Berne* is a neat town refreshed by numerous fountains.

VIII.—*Italy.*

Italy, with its azure sky enchanting climate and delicious fruits, may be regarded as the fairest portion of Europe. Its matchless pieces of art, and the still existing monuments of its ancient greatness, give it an additional interest. Italy produced the people that conquered the world. Rome was founded 753, B.C., and, gradually extending her territory by the subjugation of the neighbouring states, became at length the capital of Italy. Overstepping the Alps, her eagles continued their career of conquest, and subdued the nations in every direction, until the dominion of Rome extended from the Euphrates to the Thames, and from Mount Atlas to the Danube. The firm edifice of the Roman Empire, the slow erection of centuries, remained long in its strength, continuing to lord it over the nations of the world for many hundreds of years; but it was at last shaken, and finally overthrown by hordes of northern barbarians. Rome was taken and plundered by Alaric, king of the Goths, in 410—by Attila, king of the Huns, in 447, and by Genseric, king of the Vandals, in 455; and the empire was at last finally overthrown by Odoacer, General of the Heruli, in 476.

After the demolition of her temporal power, Rome, by a new species of supremacy, continued her sway over the nations. The Bishop of Rome claimed to be the successor of St Peter, and the head of the Church upon earth; he assumed the title of Pope; the acquisition of territory gave him the power of a temporal prince, and in the dark ages he became formidable to the most powerful nations and monarchs of Christendom. He even assumed the right of bestowing royal power, and of freeing subjects from their oaths of allegiance to their sovereigns. In these usurpations no Pope stands more pre-eminent than the famous Hildebrand, or Gregory VII. The Reformation deprived the Pope of the greater portion of his power.

Rome, though no longer the mistress of the world, is still an object of wonder and veneration, both on account of its vast and splendid ruins, and of the many elegant

modern buildings which it contains. It stands on the river Tiber, and is the resort of thousands of foreigners, who are attracted thither by the fame of its ancient glory, and its present magnificence. The most entire of the ancient buildings is the Pantheon, a temple erected by Agrippa to all the gods, now a Christian Church. The Colosseum, an amphitheatre of gigantic proportions, calculated to contain 80,000 spectators, was begun by Vespasian, and finished by Titus. The Capitol still stands, but it is no longer that Capitol which the masters of the world ascended to return thanks to Jupiter the Thunderer. It contains a square or piazza, the work of Michael Angelo, in the midst of which stands the bronze statue of Marcus Aurelius, the finest ancient equestrian statue in existence. The master-work of modern Rome is St Peter's, the largest Christian Church in the world, 730 feet in length, 520 in breadth, and 450 in height. The building was commenced in the year 1450, and finished in 1606, at an expense of ten millions sterling. Adjacent to St Peter's is the Pope's palace of the Vatican, which covers a larger surface than both the Tuileries and the Louvre. Its library contains 70,000 volumes, and 40,000 manuscripts, and the collection of paintings and sculpture is the finest and most extensive in the world. The Quirinal palace, the summer residence of the Pope, is also much admired for the magnificence of the interior, the fine view from it, and the beauty of the gardens.

VENICE.—A number of fugitives from the fury of Attila, who ravaged the finest countries of Europe, about the middle of the fifth century, took refuge in the lagunes at the head of the Adriatic, and founded a city, that afterwards became the far-famed Venice. The lagunes are soon confounded with the sea, and Venice is seen rising out of the ocean, the element of her former wealth and grandeur. The powerful republic of Venice owed her prosperity to commerce, the trade between India and Europe being carried on by her merchants by way of Alexandria. The discovery of a passage to the East Indies round the Cape of Good Hope, by the Portuguese under De Gama, in 1497, gave a fatal blow to the prosperity of Venice. From that time her power began to decline; and

in 1814, Venice was annexed to the Austrian dominions in Italy.

This singular city, founded in 452, is built on 150 islands, which communicate by about 500 bridges. Most of the houses have a door opening upon a canal, and another communicating with the street, by means of which and the bridges, a person may visit any part of the city, either by land or water. The streets and canals are generally narrow, but the Great Canal is very broad, and meandering through the city, divides it into two parts. The place of St Mark, the finest in Venice, may bear a comparison with any other in Europe. Two columns formed of two single blocks of granite rise near the quay: they were brought from Constantinople, but appear to be of Egyptian workmanship—the one supports the statue of St Theodore, the other, the winged Lion of St Mark. On the east is the palace of the Doge, which has something of the Moorish style. Adjacent to this is the costly church of St Mark's, with five brazen gates surmounted by a gallery, in which are placed the four famous bronze horses, of exquisite workmanship. The history of these horses is rather remarkable. From Corinth or Athens they were sent to Rome, where they adorned the triumphal arch of Nero. From Rome they were removed to Constantinople, and placed in the Hippodrome, where they remained till that city was taken in the 13th century by the Venetians, who conveyed them to Venice. Bonaparte removed them to Paris, where they adorned the triumphal pillar in the Place Vendome. They were restored to Venice, in 1815. The Rialto, also a noted place in Venice, is a bridge of marble over the Great Canal near the centre of the city.

NAPLES, the largest city in Italy, is situated on a spacious and beautiful bay. Behind the town frowns the dark-coloured Vesuvius, menacing the city with its destructive fires. The *Lazzaroni* of Naples, forming a large proportion of the population, are idle vagabonds, living on charity, or theft. Ice is an article of necessity in this warm climate, and it is a principal care of the government to see that the people have it at a cheap rate.

MILAN, the capital of Austrian Italy, is a large and

splendid city: it has been forty times besieged and taken, and four times destroyed. *Mantua*, built on an island in the middle of a marsh, is one of the strongest places in Europe. TURIN, the capital of Piedmont, has been called "a little city of palaces." *Genoa*, built on a vast semicircular tract of rocks and declivities, was once a flourishing republic, and is still an important sea-port. FLORENCE, the capital of Tuscany, is famous for its paintings and sculpture.

Italy and Germany owe their weakness in modern times, to the same origin—disunion. Upon the fall of the Roman empire, most of its provinces crumbled down into petty independent states, each of the barbarous chiefs seizing what he could in the general wreck. But whilst the nations around them combined in later times, into powerful monarchies, the states of Germany and Italy, still dismembered, retain their disunion and their weakness. The northern parts of Italy are portioned out amongst six independent sovereigns; the centre forms the States of the Church; whilst the southern part of the Peninsula, with the adjacent island, constitutes the Kingdom of the Two Sicilies. Beggars and banditti are the scourges of the whole country.

IX.—*Germanic Confederation.*

GERMANY, if united, might be one of the most powerful nations in Europe, but being broken up into a great number of independent sovereignties, it has not that influence among the European Powers, which its extent and population might otherwise command. The eastern German States on the Oder, and the Elbe, subject to the king of Prussia, and the western States on the Rhine, subject to the same power, with the secondary States on the Lower Elbe and the Weser interposed; the German States subject to the Emperor of Austria, with the secondary States of Saxony, Darmstad, Cassel, Nassau, and others, which extend from the Elbe to the Rhine; and, lastly, the still better determined region of Bavaria, Wurtemberg, and Baden, make up the Germanic Confederation.

FRANKFORT is said to derive its name from the Franks, who assembled there in the fifth century, when preparing to pass over into Gaul. It is one of the Hanse, or Free Towns of Germany, and constitutes a small republic, almost in the centre of the Germanic Confederation. It is the seat of the Germanic Diet, but it is to its extensive commerce that the town owes chiefly its importance and prosperity. The Two Frankfort fairs, in spring and autumn, bring together more than 1600 merchants from different parts of Europe. MUNICH, capital of Bavaria, has a fine gallery of pictures, and the most extensive antiquarian Museum in Germany. STUTGARD, capital of Wurtemberg, is situated on the Nesenbach, a few miles above its influx into the Neckar. CARLSRUHE, capital of Baden, is one of the most regularly built towns in Europe: all the streets diverge from the castle in straight lines, like the rays of a star. DRESDEN, capital of Saxony, the smallest kingdom in Europe, is one of the finest cities in Germany: the bridge over the Elbe consists of sixteen arches, and is 1420 feet in length. *Leipsic* is celebrated for its fairs, which are frequented by upwards of 2000 merchants. The annual commerce is estimated at L.3,000,000, that in books alone amounting to L.200,000. *Hanover* is situated on a sandy plain, on both sides of the river Leine.

X.—*Belgium.*

BELGIUM was a part of ancient Gaul. In the fourteenth and fifteenth centuries it fell under the dominion of the powerful house of Burgundy, from which it passed by marriage to the House of Austria, about the commencement of the sixteenth century. At the division of the Austrian family into two branches, it became part of the immense possessions of the Spanish, or elder branch. It failed to acquire its liberty, when the seven more northerly provinces threw off the Spanish yoke, and remained part of the Spanish monarchy, till the war of the succession in the beginning of the eighteenth century, when at the peace of Utrecht, Belgium became part of the posses-

sions of the German branch of the House of Austria. With that family it continued till conquered by the French in 1795, and with them it remained as part of the French empire, till the downfall of Napoleon's power in 1814. It was then annexed to Holland, but revolted in 1830, and is now a separate kingdom.

BRUSSELS was founded in the eighth century. Otho II. chose it for his residence, and it was successively that of the Dukes of Lorraine, the Dukes of Brabant, and the Austrian Governors. Joseph II. transformed its fortifications into a fine promenade. It has many fine buildings of various kinds of architecture, Spanish, Flemish, and Gothic; the principal is the Hotel de Ville in the centre of the town. The interior of the edifice is still in the same state of decoration as when Charles V. abdicated the sovereignty. Brussels is celebrated for its manufactures of lace. *Antwerp* was once a great commercial city, containing 200,000 inhabitants, but fell into decay through the jealousy and opposition of the Dutch, so that it now contains only about one-third of its former population. Its cathedral is one of the finest Gothic buildings in Europe. Its magnificent harbour was the work of Napoleon. *Ghent* was once the capital of Flanders, and is still a considerable city: it was the birth-place of the Emperor Charles V., and also of the celebrated Duke of Lancaster, hence called John of Gaunt.

XI.—*Holland.*

THE most ancient accounts of Holland represent it as one extended swamp, alternately covered and relinquished by the advancing and retiring waters of the ocean. From the mouth of the Maese to the Helder, dykes or embankments have been erected, and are kept up at great expense, to prevent the encroachments of the sea. These dykes are generally about 30 feet high, and 70 feet broad at the bottom. It is believed that so early as the first century of the Christian era this great work was begun, and since that time there has been a contention between

the inhabitants and the ocean, which has ended, however, in placing in comparative safety a flat tract of country, which industry has brought to a high state of cultivation. At different times, indeed, the ocean has burst the barriers raised to control his waters, and, on such occasions, the effects have been disastrous in the extreme. The *Zuyderzee* was originally a lake, but in 1225 an inundation produced that gulf which now connects the Zuyderzee with the ocean. *Dollart Bay* was formed in 1277, by an inundation which swallowed up several villages. But the inundation of the 19th of November, 1421, was the most calamitous: seventy-two villages, and a population of about 100,000 persons were submerged. So flat is the country of Holland, that to those approaching by sea, the spires and frees appear to rise out of the water.

AMSTERDAM is a great commercial city, built entirely on piles. It stands on ninety Islands, which communicate by 280 bridges. The Town-house, the most splendid building in Holland, occupied eight years in building, and cost L.2,000,000. The bridge over the Amstel has 36 arches, and is 600 feet in length. *Rotterdam* is also a town of great trade, and like Amsterdam is traversed by canals, bordered with trees; so that the intermixture of houses, trees, and masts of ships, presents a strange and picturesque scene. The *Hague*, the royal residence, is one of the few towns in Holland where the soil is dry, and the air pure and healthy.

XII.—*Denmark, Sweden, and Norway.*

THE three northern kingdoms of Denmark, Sweden, and Norway, were anciently denominated Scandinavia: and the inhabitants of these countries, known in the early periods of modern European History by the general name of Normans, were for many centuries remarkable for their warlike and piratical enterprises, and for their fierce invasions of the southern countries of Europe. They founded two kingdoms in England—established themselves under Rollo on the coast of Normandy—peopled the Feroe Is-

lands—the Orkneys—Shetland—Iceland—and a part of Ireland; and even carried the terror of their arms as far as Spain, Italy, and Sicily.

Canute, the most illustrious of the Danish kings, accomplished the conquest of England in 1016, and conquered the whole of Norway in 1030. Canute died in 1036: England shook off the Danish yoke in 1042, and Norway soon afterwards followed the example. Valdemar the Great, Canute VI., and Valdemar II., extended the power of Denmark, by their conquests in the twelfth century. In 1388, the crowns of Denmark, Norway, and Sweden, were united; Sweden chose its own King in 1448, but Norway continued attached to Denmark till 1814, when the congress of Vienna compelled its cession to their ally the king of Sweden. Previously to 1665, the crown of Denmark had been elective—since that period it has been hereditary.

Copenhagen, the capital of Denmark, is one of the finest cities in the north of Europe; and it owes its superiority in a great measure to three great fires, which, in the last century, consumed a large portion of the town, since rebuilt with much neatness and elegance.

Norway is a country of mountains, interspersed with romantic glens and fertile valleys: it abounds in forests of pine and fir-trees; and cataracts, precipices, and glaciers, give a character of grandeur to the scenery. *Christiania*, the capital, was founded by Christian IV. in 1624: it is regularly built, and has a considerable trade in timber. *Drontheim*, the former capital, is still a flourishing town.

The northern part of Sweden is an inclined plane sloping from the Norwegian mountains to the gulf of Bothnia. Lapland is dreary and barren, but the southern provinces contain some fertile tracts. *Stockholm* is beautifully situated, at the junction of Lake Maelar with an inlet of the Baltic. Many of the streets in the suburbs are mean and dirty, and the houses constructed of wood; but the central part of the town contains many magnificent buildings. Near the royal palace is a fine bronze statue of Gustavus III., raised on a pedestal of polished porphyry.

XIII.—*Russia.*

Russia is a level country, abounding in vast forests and extensive *steppes*. Some of these steppes are level plains resembling deserts, others are savannahs waving with luxuriant grass.

The Nomade, or wandering tribes of barbarians, which, under the appellation of Scythians or Sarmatians, occupied the provinces of the present empire of Russia, were at an early period formidable to the civilized countries in their neighbourhood. Ruric, a Varangian chief, fixed the seat of government at Novgorod in 862, whence it was transferred by his son, Ighor, to Kiow. Moscow was built in 1147, and became the capital in 1296, Daniel, son of Alexander Newsky, having assumed the title of Grand Duke of Moscow, and founded the palace of the Kremlin in that city, in the year 1300. The Monguls had nearly annihilated the Russians in 1238, and after many wars with the Poles and Lithuanians, they found a new enemy in the Osmanli Turks, who had become their neighbours, and contested with them the possession of the Ukraine. Michael appears to have been the first who took the title of Czar in 1613; and Peter the Great, who succeeded to the throne in 1689, and laid the foundation of the present greatness of Russia, took the title of Emperor in 1721. The Russians conquered Siberia, about the middle of the sixteenth century.

St Petersburg.—The modern capital of the Russian Empire is at no great distance from the polar deserts. The soil is barren and the climate is cold, but palaces and temples are built on fens and marshes; and merchant fleets, and naval squadrons, are seen from the neighbouring rocks. The Russian cabinet, enveloped in fogs, or covered with hoar frost, forms its political schemes, and extends its sway on the banks of the Danube, and the central regions of Asia. The heroism of Charles and Gustavus, of the Valdemars, and the Teutonic Knights, has passed away; and the Czar of Muscovy, issuing from his unknown forests, has seized the fruits of their enterprise, and, by successive encroachments on his neighbours, has erected the largest empire ever known in the world.

St Petersburg was founded by Peter the Great, in 1703, on an extensive marsh, formerly occupied by a few fishermen's huts, and is now one of the most magnificent capitals in Europe. The finest part of the city is the quarter of the Admiralty, on the southern bank of the river, the residence of the court, the nobility and ambassadors. The chief ornaments of this quarter, are the Admiralty, the equestrian statue of Peter the Great, the palace of winter, the hermitage, the palace and gardens of summer, and the costly churches of Isaac, and the virgin of Kazan. The spacious streets (three of the principal ones that meet in the quarter of the Admiralty, are each upwards of two miles in length), the solidity of quays built of granite, the profusion of porphyry, and precious marble, and, above all, the cheerful prospect of a fine river and an extensive commerce, are the chief ornaments of the capital of the Czar. The city is liable to occasional inundations. The mass of waters in the gulf is often impelled into the bay of Cronstadt by a tempestuous west wind. The Neva, having on these occasions no outlet, recoils on the quays and streets of St Petersburg, and rises to the first stories of the houses. Ships are sometimes thrown into the town, and casks of sugar, pipes of wine, merchandise and furniture, float in confusion. The billows have entered the marble staircase of the imperial palace, and the Czar and his generals have sailed in boats through the streets, and rescued citizens from a watery grave.

XIV.—*Prussia.*

The arms of the Teutonic Knights were more successful against their countrymen in Germany, than against the infidels in Palestine. On the ruins of this order the kingdom of Prussia was erected. When Frederick I. assumed, of his own accord, and by his own authority, the title of king, in 1700, the population of his whole dominions amounted to little more than half the present population of Yorkshire. Frederick II. conquered, or rather

took by surprise, the rich province of Silesia, in the south; whilst the unjust dismemberment of Poland extended the Prussian territory in the east. Napoleon set out from the banks of the Seine in 1806, and overthrew the frail edifice erected by Frederick the Great. On the fall of the French Emperor, the shattered members of the Prussian monarchy were re-united, with the Rhenish provinces superadded, so that the kingdom of Prussia now extends (with some interruption) from the Niemen to the Rhine, and from the sources of the Oder to the shores of the Baltic. But a territory so unduly elongated, and irregularly intersected, cannot possess the power or stability of a compact state.

BERLIN, the capital of Prussia, is situated on the Spree, some leagues above its junction with the Havel. Being built in the middle of a sandy plain, the neighbourhood is dismal and monotonous. It is considered the best built town in Germany, Frederick II. having expended large sums in embellishing his capital. The finest streets are Frederick Street and William Street, each about three miles long. The finest buildings are the palace and the arsenal.

Potsdam is an elegant town, with a superb palace: on a barren hill in the vicinity is another royal residence, Sans Souci, erected by Frederick the Great, only one story high, yet of great magnificence. *Dantzic* is the great emporium for the grain of Poland, which reaches this port by the Vistula. *Cologne* is remarkable for the number of its churches, chapels, and religious houses—its fine cathedral has a steeple 500 feet high.

XV.—*Poland.*

POLAND was once a flourishing and independent kingdom. Her power was increased in 1401, by her union with Lithuania, whose Duke had been elected King of Poland, in 1384. At a time when Russia and Prussia were still petty States, ere they had yet emerged for plunder from their woods and morasses, Poland was the power-

ful and successful Champion of Christendom. Her armies, under the famous John Sobieski, arrested, in 1683, the victorious career of the Turks—compelled them to raise the siege of Vienna, and gave an effectual check to the progress of Musselman power in Europe. The divisions attendant upon an elective monarchy, afforded to the rapacity of her neighbours a pretext, and an opportunity, for interference: in 1772, 1793, and finally, in 1795, Russia, Prussia, and Austria, partitioned the country among themselves, eight of its provinces being allotted to Russia, three to Prussia, and two to Austria. She has since made many gallant struggles to recover her independence, but all ineffectual; and the name of Poland is now erased from the map of Europe.

Warsaw was the capital of this brave but ill-fated country. It stands on the left bank of the Vistula, or Wisla, partly on a plain, and partly on ground rising gently from the banks of the river. The streets are narrow and mean, many of the houses being of wood, covered with straw. But in the suburbs, called the New Town, and Praga on the other side of the Vistula, there are many fine streets and buildings. When the city was taken by the Russian general, Suwarrow, in 1795, many of the inhabitants were massacred; and Warsaw, dismantled, became a provincial town.



XVI.—*Austria.*

Composed of various States, differing in the manners, language, and origin of their inhabitants, Austria exhibits, in a much smaller compass, the same confusion and the same heterogeneous parts, that are to be found in the vast empire of Russia. In the thirteenth century, a Swiss Count, Rudolph of Hapsburg, displayed such eminent qualities, both in peace and war, that he was, to his own surprise, elected Emperor of Germany. His victory over Ottocar gave him possession of the Dutchy of Austria; and his successors acquired by marriage the kingdoms of Bohemia and Hungary. Austria was twice nearly over-

thrown by the Turks, and in later times she has seen her capital twice taken by the French. An empire composed of nations differing in their origin, character, and laws, always contains within itself the sources of weakness. The loyalty of the German States is doubtful, whilst the Hungarian provinces display a sort of indifference, and the Italian provinces an avowed aversion, to the power that governs them.

Vienna was founded in 1142, by Henry I., Duke of Austria. It is situated on the Danube, in the centre of a fine and fruitful plain. The city, surrounded by strong fortifications, is the smallest portion of the capital; and the suburbs, which are of much greater extent and population, are built round the walls; but none of the houses stand within 600 yards of the fortifications; so that there is a circular space all round the city, which gives it a pleasant and romantic appearance. Vienna is embellished by many magnificent buildings; the Bourg, or Imperial Palace, is the finest. The Library contains 300,000 volumes, and 12,000 manuscripts. In the town's arsenal, in the Hof, is preserved the head of the Great Vizier, Kara-Mustapha, who commanded the Turkish army at the blockade of Vienna in 1683, and was strangled at Belgrade in the following year. In the great arsenal are to be seen part of the dress worn by Gustavus Adolphus, at the battle of Leutzen, and the balloon which, in consequence of the observations made from it, enabled the French to gain the battle of Fleurus. Schoenbrunn, a palace in the neighbourhood, built by Maria Theresa, is remarkable for the extent of the buildings, the fineness of the gardens, and the profusion of rare and valuable plants in the conservatories.



XVII.—*Turkey.*

CONSTANTINOPLE.— This celebrated city, at first a Thracian village, and afterwards a Greek settlement, called Byzantium, was raised into importance by Constantine, the Roman Emperor, who, in the year 330, leaving

Rome, made this the seat of his empire, and gave it the name of Nea Roma, an appellation which custom, or respect for the founder, has changed into Constantinople. For 1100 years it remained the capital of the Eastern, or Greek Empire. In 1453, it fell into the hands of the Turks, a people of Tartar origin, who, by a long career of victory over the arms of Christendom, extended their dominion from the Euphrates to the Danube, making Constantinople the capital of their empire. The rapid progress, and still more rapid decline of the Turkish power, are among the most interesting phenomena in the history of Europe. Two centuries ago, the Ottoman Empire was unquestionably the most powerful in the world: it now subsists only by the mutual animosities and jealousies of the other European powers.

Constantinople, known also by the name of Stamboul, and the Ottoman Porte, is built on a triangular promontory, on the west side of the strait that bears its name. It is washed on the south by the sea of Marmora, and bounded on the north by a small gulf, the ancient Golden Horn, which forms a safe anchorage for 1200 ships. It is surrounded by walls, flanked by 250 towers. As the ground on which it stands rises gradually, the city affords a fine spectacle from the sea. The bazaars, or market-places, are numerous and extensive, supported by rows of pillars, and surmounted by domes. Saint Sophia, supposed to be the most ancient Christian Church that now exists, is a venerable monument of antiquity, erected by Justinian, in the sixth century, and now converted into a Mahometan Mosque. The Seraglio, or principal palace, viewed from the Bosphorus, has a romantic appearance, but the building is a confused mass of prisons, barracks, and gardens. The summits of the seven hills on which the city is built, are adorned with mosques and baths, among which groves of the lofty cypress wave their heads; while the painted houses, gilded domes, and tall slender minarets, convey to the spectator an impressive idea of splendour and magnificence. But the interior of the city ill accords with the striking view which it exhibits at a distance. The streets are narrow and dark, ill paved, and covered either with dust or mud; and the houses, con-

structed of wood and earth, are generally low and mean, destitute of chimneys, and with unglazed windows. Fires are of frequent occurrence, and the city is often visited by the plague. The extensive burial-ground, with its elegant tombs and thick groves of lofty trees, is on the Asiatic side of the channel, in the vicinity of Scutari, which is considered a suburb of Constantinople.

XVIII.—*Greece.*

EGYPTIAN Colonies, having passed into Greece about 3600 years ago, founded those famous republics, which make so brilliant a figure in ancient history; and whose legislators, philosophers, patriots, and men of genius, have, by their writings or virtues, contributed to the civilization of mankind. Sicyon and Argos were founded about 1800 years B.C.; and Athens, the most celebrated of the Grecian cities, by Cecrops, about 250 years later. *Athens*, by the valour and genius of her citizens, soon attained a high rank among the nations. The wisdom of Solon, the philosophy of Socrates and Plato, the eloquence of Demosthenes, the warlike renown of Theseus, Miltiades, and Themistocles, have long been the admiration of the world: yet these are but a few of the illustrious names that adorn her annals. In all the arts and sciences, as well as in arms, her citizens were proudly pre-eminent. During the long period of her prosperity, she maintained a protracted warfare with the other States of Greece, or with the overwhelming force of the Persians. Along with the rest of Greece, she yielded, 337 B.C., to the arms of Philip of Macedon: the city was besieged, taken, and burnt, 86 B.C., by the Roman General, Sylla —restored to something like her ancient splendour, by the Roman Emperor, Adrian, A.D. 100,—and finally, was almost totally destroyed, in the year 396, by Alaric, king of the Goths. In later times, after being subject to the Venetians, she fell at last, in 1455, under the dominion of the Turks. Athens is now the capital of the modern kingdom of Greece.

The ancient monuments still existing in Athens, are the most magnificent and renowned in the world. The Temple of Theseus, the *Poecile* or lantern of Demosthenes, the Tower of the Winds, Adrian's gate, and a wall of the theatre, are still entire. The chief object of interest, however, is the Acropolis, or ancient citadel, a rock inaccessible on three sides, which rises above the old and new town. It was there that Cecrops and Theseus assembled the inhabitants of Attica, and Themistocles surrounded it with walls after his victory at Salamis. On the same rock stands the Parthenon, or Temple of Minerva, one of the finest specimens of ancient architecture now existing. It was built by Pericles, and adorned by the art of Phidias. West from the Acropolis, is the Areopagus, the ancient seat of the sovereign tribunal at Athens. Before this tribunal, the apostle Paul was called to give an account of his doctrine, and by his arguments and eloquence converted Dionysius, one of its members. Modern Athens lies on the north-east and north of the citadel. The streets are irregular, and the houses mean and straggling.

Corinth, so flourishing in ancient times, is now a village of only 1300 inhabitants; and the once famous *Lacedemon*, or *Sparta*, is so completely destroyed, that its site can scarcely be recognised in the vicinity of Mistra.

SECTION III.

SCOTTISH HISTORY.

I.—James V.—*Minority.*—1513–1528.

The news of the defeat at Flodden, filled Scotland with consternation and mourning. The Provost and Magistrates of Edinburgh, had accompanied the king on his fatal expedition; but the deputies entrusted with the management of affairs in their absence, displayed a firmness honourable to the Scottish character. Instead of giving way to despair, they issued a manly proclamation, wherein, alluding to the rumours of some great calamity, said to have befallen the king and his army, they forbade, on pain of banishment, the wailing of women in the streets. directed the better sort to repair to the Churches for prayer, and the men to arm themselves at the tolling of the city bell, and prepare for the defence of the capital.

Henry VIII., who was in France, on hearing of Surrey's victory, issued orders for the invasion of Scotland; but Surrey was in no condition to give effect to the wishes of his heartless master. His own loss on the field of Flodden had been so severe, that although Scotland lay defenceless before him, he found himself under the necessity of disbanding his forces, without attempting any invasion of that country.

A Parliament was held at Perth, in October 1513, whose thinned numbers and vacant benches, gave evidence how much the aristocracy had suffered in the carnage at Flodden. James V., the infant King, only two years old, was crowned at Scone, and the Queen-Mother appointed regent, a dignity which she soon forfeited by her marriage with the youthful Earl of Angus. Margaret, sister of Henry VIII., had been married to James IV. when only fourteen; she was now twenty-four; and immediately

after her confinement, in which she bore a posthumous child to her late husband, she married Angus with such indecorous haste, as gave general disgust to the nation. This young nobleman, whose father and uncle had fallen at Flodden, and whose grandfather, Archibald "Bell-the-Cat," had buried his old age in religious retirement, was among the most powerful of the Scottish Peers, but his haughty and overbearing demeanour soon raised against him a powerful party in the State. These, regarding Margaret's title to the regency as forfeited by her second marriage, turned their eyes to John, Duke of Albany, son of that Alexander, Duke of Albany, who had been the pest of the reign of James III., and who, when finally banished for his treasons, had retired to France, where he died. His son John, having married the Countess of Auvergne, held large estates in France; and when invited to take upon himself the Regency of Scotland, to whose crown he stood next in succession, failing the two infant sons of the late king, he immediately dispatched over D'Arcy de la Bastie, a knight of great beauty, and of high reputation, both as a courtier and a captain.

The minority of James V. exhibited even more than the usual amount of disorder and bloodshed. The nation was divided into two great parties. Those who favoured the Queen and Angus, were called the English faction; whilst by far the greater number espoused the cause of Albany, and were denominated the French party. Albany, on his arrival in 1515, exerted himself to restore order in the Government, and to weaken the party of Angus and the Queen, who had opposed his title to the Regency; but his talents were not of a high order, and the difficulties he had to encounter were too great for him. Angus and the Queen were indeed obliged to flee to the borders, where the latter gave birth in Northumberland to a female child, Margaret Douglas, who afterwards became the mother of the weak and unfortunate Darnley.

The dissensions among the Scottish nobles were zealously fostered by the hired agents of Lord Dacre, the English warden, on the border; and Albany, after a troubled rule of one year, retired to France, leaving the government in the hands of a Council, who exercised the chief power in his name. He promised to return within four.

months, but protracted his stay for a period of no less than five years, a delay that may be partly imputed to his own reluctance to resume the government of the rude realm of Scotland, and partly to the manœuvres of the French king, who, to gratify Henry VIII., raised obstacles to his departure. His absence was marked by anarchy and outrage. Before quitting the kingdom, he had executed Lord Home for open rebellion against his government, and for holding treasonable correspondence with England. Home of Wedderburn, in revenge for the death of his chief, took summary vengeance upon D'Arcy de la Bastie, whom Albany had appointed Warden of the East Marches. Having surprised the Warden, by an ambush at Langton, he pursued and overtook him in a morass near Dunse, and cut off his head, which he tied by its long tresses to his saddle-bow, and fixed the ghastly trophy on the turrets of Home Castle. The Islanders were in open revolt, seeking to re-establish an independent sovereignty in the person of the Lord of the Isles; and the attempt was only suppressed after repeated encounters by the Earl of Argyle, who had received a commission for that purpose from the council of regency. The followers of Arran and of Angus, encountered in mortal strife in the capital of the kingdom; and after a bloody fray in the High Street, Arran and his party were expelled, and Angus remained in possession of the city.

The faithless and disrespectful conduct of Angus soon alienated from him the affections of his haughty and high-spirited wife; who, on the return of Albany, in 1521, joined the Regent, and threw the whole weight of her influence into the scale against her husband. Albany made another visit to France, during which the English ravaged the Scottish border with unusual ferocity. He returned with a force of six thousand French, and having summoned the array of the kingdom, he marched to the border with an army of forty thousand men: but the nobles peremptorily refused to cross the frontier, and symptoms of mutiny appearing in his camp, the regent disbanded his forces, and taking a final leave of the kingdom, retired to his estates in France. 1524.

The departure of Albany was followed by a sudden revolution in the government. The queen and her party,

in order to annul the Regency, and transfer the power to themselves, persuaded the King, a boy of only twelve years of age, to take the government into his own hands; and a Council held at Holyrood, declared him of age, and immediately issued proclamations in his name. This newly erected Power was soon shaken by the appearance of Angus, and Scott of Buccleuch, who, with four hundred men, forcibly entered the capital, and endeavoured, but unsuccessfully, to make good their possession of the city, whilst the artillery of the castle was pouring its volleys upon the helpless citizens. The Queen-Mother having sued out a divorce against her husband Angus, married her youthful lover Henry Stewart, and by such unmatronly conduct, she lost the respect of all parties.

Angus following out his schemes of ambition with a deeper and an abler policy than most men had hitherto given him credit for, obtained possession of the king's person, and, vesting in himself and his partisans the chief offices in the State, was successful for a time in usurping the government. June, 1525. More than one attempt was made to rescue the king from the thraldom in which he was now held by the Douglases, and to deliver the country from the mal-administration of that ambitious family. Angus returning from the border, whither he had gone, carrying the young king along with him, to suppress disorders, was met at Melrose, on the 25th of July 1526, by Scott of Buccleuch, who, with one thousand men, disputed his return to the capital, with the view of rescuing the king. In the conflict which ensued, Scott was repulsed with the loss of eighty of his men; and the death of Ker of Cessford, who was among the slain on the other side, produced a long and deadly feud between the Scots and Kers on the border. Another attempt made by Lennox, had no better success. Lennox marched from the west with ten thousand men, and was met at Linlithgow, by Angus and Arran, with an equal force. Sir George Douglas, brother of Angus, was bringing the young king from Edinburgh; and James, knowing that Lennox was making an effort for his freedom, moved slowly and reluctantly towards the scene of action, where, as the roar of artillery announced, the battle was already begun. George Douglas hurried the king along, and guessing his wishes,

said, "Do not deceive yourself; you shall never escape us—for if our enemies had hold of one arm, and we of the other, we would tear you in pieces, rather than quit our hold." This savage threat made a lasting impression on the king's mind, and was never forgiven. Lennox's party was defeated, and the Earl himself, after the action, was butchered by Sir James Hamilton, the bastard of Arran, a man of a bloody and ferocious character. These fruitless attempts to free the king from the power of the Douglases, only served to rivet his chains more firmly; and Angus, having passed sentence of forfeiture against those who had joined Lennox in the recent insurrection, continued to rule with despotic authority. This lasted for about three years, during which every species of outrage prevailed through the land, under the lax and unprincipled government of Douglas.

In May 1528, James, now sixteen years of age, planned and executed a scheme for his own escape. By dissembling his dislike of the Douglases, seeming pleased with his situation, and devoting himself to sylvan sports, his wily keepers were in a great measure thrown off their guard. Angus had retired to Lothian to attend to his private affairs; his uncle, Archibald, was on a visit to Dundee, and his brother George, to St Andrew's, leaving the king at Falkland, in the hands of Douglas of Parkhead, Captain of the king's body guard of one hundred men. The king having given orders for a grand hunting match on the morrow, and having repeatedly enjoined the guard to be in readiness to attend him at sun-rise, retired early to his apartment, where he exchanged his dress for that of a yeoman, and passing unobserved to the stables, saddled a horse, and, with two grooms whom he had taken into his confidence, galloped straight to Stirling. When he reached the bridge, which was then guarded by a gate and tower, he ordered the Warden to lock the gate, and enjoined him, on pain of treason, to open it to no Douglas. He was received with joy by the Governor of the Castle, and having summoned his nobles around him, the Douglases were banished, and their estates forfeited.

II.—James V. *Concluded.*—1528-1542.

Though it had been the base policy of Douglas to habituate the king to sensual indulgences, with the view of currupting his mind, and unfitting him for the high duties of his kingly office, the youthful prince no sooner found himself a free monarch, than he manifested many high qualities fitted to adorn the throne, and benefit his country. He was unwearied in his efforts to restore order, and suppress violence. Having arrested Bothwell, Home, Maxwell, Buccleuch, Polwarth, and others of the more powerful border chiefs, he traversed, with an army of eight thousand men, those lawless districts, where he executed Cockburn of Henderland, Scott of Tushylaw, and the famous freebooter Johnie Armstrong, with forty of his men. With equal energy and sagacity he succeeded in restoring a certain degree of order in the Highlands and Isles. In 1532, he instituted the College of Justice, (Court of Session,) consisting of seven Peers, and seven Prelates, with a President, who was always a Clergyman.

In 1533, James, in company with the Queen-Mother, and the Papal Ambassador, made a summer progress to the north, where he was entertained by the Earl of Athol, with a splendour and magnificence unique and romantic. A rural palace, curiously framed of wood, was erected in a meadow: the chambers were hung with tapestry, and ornamented with gold; the light was admitted by windows of stained glass; the whole furnishings were of the most costly and showy description; and every luxury that could delight the senses was lavished in profusion. Even the Italian was filled with amazement at the beauty and grandeur of the fairy mansion; nor was his wonder diminished when, on the departure of the royal party, he saw the whole edifice committed to the flames—the owner declaring that this rural palace having had the honour to entertain majesty, should never be profaned by a less noble inhabitant.

James's hatred of the Douglases, and his distrust of the nobles, had led him to choose many of his councillors from the members of the clergy. This had the effect of retarding the Reformation. He resisted all the solicita-

tions of his uncle, Henry VIII., to favour the reformed opinions, and declared his determination to support the religion of his fathers. In 1534, an ecclesiastical court was held in Holyrood for the trial of heretics, in which the king took his seat on the bench, clothed in a complete suit of scarlet, the judicial costume of the time. Many persons who had embraced the Reformed faith were summoned before this tribunal; when some abjured their errors—others fled to England, amongst whom were the brother and sister of Patrick Hamilton, who had suffered martyrdom for the same cause in the early part of this reign; and two, David Straiton, and Norman Gourlay, who defended their faith, were condemned and burnt, on the 27th of August 1534.

In 1536, James proceeded to Paris, where he married Magdalen, only daughter of Francis I., and having spent nine months of festivity in the French capital, returned to his own kingdom in May 1537. The young queen, who was in a delicate state of health before her marriage, expired in July 1538; and in the following year the king married Mary of Guise. In the interval, Lady Glammis, sister of the banished Douglas, had been condemned to the flames for a conspiracy to take off the king by poison.

Cardinal Beaton's promotion in 1539, to the archbishopric of St Andrew's, was marked by renewed severities against the Reformers. Four of the lower order of the clergy were condemned, and burnt on the Castle Hill of Edinburgh, and two about the same period suffered the same death at Glasgow. Among the charges preferred against them, were "preaching to the people, and teaching them the Ten Commandments, the Lord's Prayer, and the Creed in the vulgar tongue."

In 1540, James undertook an expedition beneficial to his subjects, and honourable to his character as a king, viz. to visit in person the most remote and disturbed districts of his dominions. With the Earls of Angus, Huntly, and Arran, he set out from Leith in May, with twelve ships and two thousand men, and coasting along the east coast of Scotland, visited the Orkneys, whence he passed to the Western Isles, making descents on the mainland, and various islands. He pitched his pavilion on the beach, round which the rude chiefs crowded, entreating pardon

for past offences, and promising future obedience to the laws. Many of the chiefs were brought off as hostages for the good behaviour of their clans; a few were thrown into irons—and the royal squadron having compassed the whole coast of the kingdom, anchored in the Frith of Clyde in July.

Sir James Hamilton, commonly called the Bastard of Arran, whose ferocious character has already been noticed, had contrived to insinuate himself into the good graces of James whilst a youth—a partiality repudiated by the king's riper judgment. This bloody and unprincipled man was now accused of having been concerned in a conspiracy for the assassination of the king. He was tried, condemned, and executed, on the 26th of August 1540. The death of this traitor, once a favourite, made a deep impression on the king's mind; and the apprehension entertained by James, that he was an object of hatred to his nobles, and that his life was aimed at, seems to have thrown him into a state of despondence and melancholy. He refused his usual pleasures and employments, shut himself up in private, and gave way to the most gloomy suspicions. His sleep was troubled by frightful visions, and he sometimes leapt from his bed and alarmed his attendants. On one occasion, his chamberlain was roused by groans from the royal apartment, and entering, he found the king sitting on his bed, who declared that the bastard of Arran had appeared to him with a drawn sword, threatening to cut off both his hands, and to return shortly to complete his revenge. This vision of his troubled fancy obtained the more credit and importance, from its apparent verification in an event which speedily followed, and which plunged the royal family and the nation into the deepest grief; James's two infant sons died within a few days of each other, leaving the king again childless, and the succession uncertain. James's vigorous character by degrees shook off his grief, and he turned with unsubdued energy to the affairs of his kingdom.

To the clergy of the Catholic hierarchy, into whose hands James had too exclusively cast himself, may be imputed the chief misfortunes of this reign. They urged him twice to refuse a conference with his uncle Henry VIII. at York, and thereby mortally offended the irritable

temper of that monarch; they prompted him to severe and barbarous measures against the Reformers; and they now fomented, by every art in their power, a war with England, through their dread of Henry's influence extending the Reformation to Scotland. James had, moreover, given mortal offence to the nobles, first, by revoking the grants of all lands that had been alienated from the crown during the minority; secondly, by the sweeping forfeitures pronounced against the Douglases and their adherents whose estates he annexed to the crown; and lastly, by seizing, as forfeited by rebellion, the whole of the Hebrides, along with the Orkney and Shetland Islands: all which made the nobility tremble for themselves, when they saw the unrelenting rigour of the king, and the vast accessions he was making to his power. The mode of revenge they adopted, though only intended to mortify their sovereign, had the effect of sending him to a premature grave.

Henry's displeasure at finding he could make no impression on his nephew, broke out into fury, when the promised conference at York, was, through the arts of the Scottish priests, once more denied him. Norfolk, the same who, when Earl of Surrey, had commanded at Flodden, crossed the border with an army of forty thousand men, and laid waste some hamlets and villages. James summoned the array of his kindom, and although the laws of the feudal tenure compelled the barons to muster with their retainers, it was in no loyal or submissive temper that they assembled on the Borough Muir at Edinburgh. James led his army to Falla Muir, near the western extremity of the Lammermuirs, where he learned that want of provisions, and the severity of the weather, it being now the end of November, had compelled Norfolk to retreat. The king wished to revenge Norfolk's invasion, by retaliating upon the English border; but the nobles peremptorily refused to advance, alleging that the feudal laws did not bind them to carry their arms beyond the frontier of the kingdom. James urged, threatened, implored, but all to no purpose. The sullen nobles remained immovable, and James, mortified and dishonoured, disbanded his army and returned to the capital.

This act of mutiny and disobedience was a severe blow to the proud spirit of the king. He had been insulted by

Henry, his kingdom invaded and laid waste, and he saw himself powerless to defend or retaliate. A second attempt was made to assemble the army; and Maxwell with a force of ten thousand men, advanced to Solway Moss, to invade England by the western marches; whilst the king himself approached the border, to obtain the earliest tidings of the invasion. Maxwell's host consisted chiefly of the men of the west, many of whom had embraced the Reformed faith, and were, therefore, totally disinclined to a war with England; and when the royal commission was read by a herald, appointing the unpopular favourite, Oliver Sinclair, to the command of the army, their discontent exploded in open mutiny: some instantly departed for their homes, while the whole camp was a scene of tumult and disorder. The English Wardens, Lords Dacre and Musgrave, who, with three hundred cavalry, were watching the motions of the Scottish army, observing the unaccountable confusion in the ranks of their enemies, took advantage of the moment, and boldly charging the disordered Scots, put the whole to the rout. The men fled without striking a blow, leaving several prisoners of distinction in the hands of the English horsemen.

The news of this shameful defeat were as fatal to James V. as the dagger of the assassin had been to two of his ancestors. The honour of his arms appeared irretrievably tarnished, and he thought he saw in his nobles a determination to betray him to England, and to gratify their hatred of his person, even at the risk of the independence of the kingdom. He betook himself to his palace at Falkland, where he sunk into the most gloomy despair. After two weeks of mental anguish, James V. died of a broken heart, in the 31st year of his age, and the 29th of his reign. When informed, eight days before his death, that the queen had been delivered of a daughter in the palace of Linlithgow, he only replied, "It came with a girl, and it will go with a girl," alluding to the daughter of Bruce, through whom the kingdom had come to his family. 14th December 1542.

James V., in many points of his character, resembled his great progenitor, James I. He showed equal firmness in checking disorders, in asserting the prerogative,

and in curbing the nobility; and the same causes seem to have led to the assassination of the one, and the despair of the other.

III.—*Mary.*

The Earl of Arran Governor of the Kingdom, 1542–1554.

The death of James V. was the signal for a renewal of all those factious intrigues which had marked previous minorities, now embittered by a new element, a difference of religious opinions. The late king, favouring the views of his clergy, had been a bitter opponent of the Reformation; but persecution had only produced its usual effects, serving to stimulate, rather than retard, the progress of the new doctrines. Arran, though not distinguished for his zeal, either as a religious, or political partisan, had so far imbibed the new faith, that he kept about him two Protestant Divines, as his Chaplains. Glencairn, and the other nobles who had been taken at the Solway rout, returned from England, either inclined of their own accord, or fettered by their engagements with Henry, to favour the Reformed cause, and the English interest. Douglas and his brother, who returned from their fifteen years' exile, bound by equal or stronger obligations to Henry, were also led by their own interest to join the same political party. The Parliament authorised the reading of the Holy Scriptures, and the introduction of Protestant books from England.

A marriage was proposed by Henry, between the young queen and his own eldest son, the Prince of Wales, which was gladly received, and the necessary treaties concluded, when the measure was defeated by Henry's extravagant demands, and the violence with which he pushed them. He insisted that the person of the infant queen should be sent to England, and that the fortresses of Scotland should be put into his hands; which demands so incensed the nation, that the treaties were annulled, and preparations made for war with England.

Cardinal Beaton, the main prop of the Catholic or French party had been arrested; but that wily prelate having made his escape, had contrived to gain over the irresolute Governor, Arran, and even induced him to abjure the new faith. A new persecution of the Reformers immediately followed: and at Perth, four men were hanged, and one woman drowned, for their adherence to the reformed faith.

In May, 1543, an English fleet of two hundred sail appeared in the Frith of Forth. The army having been disembarked at Granton, plundered Leith, and set fire to Edinburgh, which burned for three days: after these outrages, part of the forces were re-embarked, whilst the others retreated to England by land, burning Haddington and Dunbar on their way.

Arran's feeble government gave general dissatisfaction: he was removed from his office, in June 1544, the Queen Dowager appointed in his stead, and Angus named Lieutenant-General of the kingdom. Arran persisted in acting as Governor, and the country beheld the unseemly spectacle of two rival Parliaments fulminating sentences of treason and forfeiture against each other.

Douglas could see his country ravaged, and its towns burnt, without feeling any virtuous indignation against the assailant; but when he learned that Henry VIII. had given to Sir Ralph Evre a grant of all the lands he should conquer in Merse and Teviotdale, a great portion of which formed the hereditary property of Douglas, his selfish passions were instantly roused. He declared, with an oath, that if the English Baron should dare to take possession, "he would write the sasine on his skin with sharp pens, and bloody ink." Evre advanced with a force of five thousand men, burned Broomhouse with its lady and her whole family—laid Melrose in ruins, ransacking its abbey, and defacing the tombs of the Douglas. Angus and the Governor having approached with a far inferior force, were surprised and defeated by the English. Angus, however, still hung upon their rear, and being joined by Norman Lesly, the Master of Rothes, with twelve hundred spearmen, and by the veteran Laird of Buccleuch and his men, he encountered Evre on Ancrum-Moor, and gained a complete victory, in which the English lost eight

hundred slain, and one thousand prisoners, Evre himself having fallen in the battle.

Cassilis, Glencairn, and other nobles, along with the Laird of Brunston, had for two years been plotting the assassination of Cardinal Beaton, and bargaining with the English king for a reward, if they should take off this, his principal enemy in Scotland. An event now occurred which excited the most bitter feelings against the Cardinal, and brought the plot of the conspirators to its consummation. In spite of all persecution, the Reformed opinions continued to spread among the lower orders of the clergy, the middle ranks of the people, and many of the nobles. George Wishart, the most popular of their preachers, boldly inveighed against the abominations of the Romish Church, the errors of her Creed, and the licentiousness of her Clergy, and, by his bold and energetic eloquence, urged his countrymen to study the Scriptures, and to embrace the truth. He preached in Perth, Montrose, Ayr, and Dundee; in which last place, he so roused the populace, that two monasteries were destroyed. As he generally preached in the midst of mailed barons, and their armed retainers, and travelled from town to town with a two-handed sword borne before him, and escorted by his friends, he escaped for a time the vengeance of the enraged ecclesiastics. At last, Cardinal Beaton had him arrested and conveyed to St Andrews, where he was tried by an Ecclesiastical Court, condemned, and suffered at the stake, with a heroism and resignation that left a deep impression on the minds of the spectators.

About two months after this event, the conspirators having been joined by Norman Lesly, who had a private quarrel with the Prelate, and by some of the more ardent of the Reformers, who looked upon the Cardinal as the enemy of God and his people, and considered it a sacred duty to revenge the death of Wishart, they assembled from different quarters at St Andrews, in the evening. Beaton was fortifying his castle against an apprehended attack from England. Next morning at dawn, when the porter had lowered the drawbridge to admit the workmen, a small party of the conspirators entered along with them; but John Lesly, uncle of Norman, and a well-known enemy of the Cardinal, presenting himself, was

refused admittance: whereupon those who had entered stabbed the porter, seized the keys of the castle, and threw the body into the trench. They dismissed the workmen in succession quietly from the Castle; and then proceeding to the chambers of the domestics, led them in silence to the gate, threatening instant death if they spoke or made the least resistance. One hundred workmen, and fifty household servants, were in this manner dismissed, and the conspirators remained in possession of the Castle with scarce a creature left in it, save themselves, and its now doomed master. The Cardinal had taken the alarm, and finding the postern gate secured, he proceeded, with the help of his page, to barricade the door of his chamber: but the voice of John Lesly being heard calling for fire, the door was opened from within. Two of the conspirators instantly rushed upon the Cardinal and wounded him; but Melville called them back, crying out, "This vengeance should be executed with more solemnity—repent thee, wicked Cardinal, of all thy cruelty to God's people, and especially of thy murder of that pious servant of God, George Wishart: it is for his blood thou must now atone." So saying, he passed his sword repeatedly through the Cardinal's body, who dropped from his chair and expired. The citizens in a tumultuous mob surrounded the Castle, calling for the Cardinal: the conspirators hung by a sheet from the turrets the mangled and ghastly body of the murdered prelate, crying, "There is your God, now get you home!" upon which the people appear to have dispersed. This event took place on the morning of the 29th of May, 1545; and the conspirators being joined by a few of the more determined enemies of the Cardinal, or his religion, (among whom was John Knox, who afterwards became the great Apostle of the Reformation), they mustered, to the number of one hundred and fifty, for the defence of the Castle. Its strength defied all the efforts of the Governor to take it; and it was not till the year 1547, when a French fleet arrived to bombard the Castle, that the conspirators surrendered, upon condition that their lives should be spared. The most of them were imprisoned in various dungeons throughout France.

Henry VIII. was succeeded by his son, Edward VI., whose uncle, the Duke of Somerset, was appointed Pro-

tector of the kingdon. Somerset, following out the ill-judged policy of Henry, attempted, at the point of the sword, to compel the Scots to wed their young Queen to the youthful monarch of England. He invaded Scotland in 1547, with an army of fourteen thousand men; whilst, at the same time, a fleet under Lord Clinton entered the Frith of Forth to co-operate with the land forces. The Scottish Governor, to muster the array of the kingdom, sent the fiery cross throughout the country, a warlike symbol used in ancient times to summon the gathering of the clans. An array of thirty-six thousand men assembled, and took up a strong position at Pinkie, near Musselburgh. The Governor was weak enough to allow himself to be lured from this vantage ground, when the English attacked him at a disadvantage; and though the charge of their cavalry was gallantly repulsed by the phalanx of Angus's spearmen, the Scottish army was in the end routed with terrible slaughter. Fourteen thousand men were slain, and the whole country from Musselburgh to Edinburgh, and to Dalkeith, was literally strewed with dead bodies. At the same time, Lord Wharton and the Earl of Lennox, with five thousand men, invaded Scotland by the western marches, by whose success the whole of Annandale was subjected to England.

In the consternation produced by these disasters, the infant Queen was removed, by the Queen-Mother, from Stirling to Inchmahome, in the Lake of Monteith, and afterwards, on the retreat of the English, to Dumbarton Castle. The Scots were in no humour to yield their Queen to a style of wooing such as the English had adopted: they immediately concluded a treaty for her marriage to the eldest son of the French monarch, and sent her to be educated at the French Court. Mary, now in her sixth year, arrived in France on the 13th of August 1548.

In June of the same year, an auxiliary force of six thousand foreign troops had arrived from France; and a further re-inforcement of one thousand foot and three hundred horse was received the following year. These were of considerable service in aiding in retaking the towns and castles that had fallen into the hands of the English; though frequent jealousies broke out between

them and the natives. Peace was concluded with England in 1550.

By artfully working on the fears and hopes of the Governor, Arran, he was at last induced, in 1554, to resign his high office; and the Queen-Mother was installed in the Regency—an honour formerly bestowed upon her, but with whose full powers she was now formally invested. As a reward for his compliance in this respect with the wishes of the Queen-Mother and the French party, Arran received from France a gift of the Dutchy of Chatelherault.

IV.—*Reign of Mary continued.—Reformation.*

Regency of Mary of Guise—1554–1560.

We now approach one of the most momentous periods of Scottish history, when the *Reformation*, whose secret progress and open struggles have been already noticed, was destined to triumph over all opposition, overthrowing the Romish hierarchy, with all its abuses and abominations, and establishing in the land the light of Protestant truth, and the simplicity of Protestant ecclesiastical government.

John Knox, a pupil of Wishart, had joined the conspirators in St Andrew's Castle, after the murder of the Cardinal; and on the surrender of that fortress in 1547, was among the prisoners carried off by the French fleet. He was kept in captivity for three years, on board a galliot, and on recovering his liberty in 1550, he repaired to England, where he remained till the death of Edward VI. On the accession of Mary, whose brief reign was signalised by persecutions against the Reformers, he fled to the continent, and, already distinguished for his zeal, piety, and eloquence, he was called to be Pastor of the English Refugees at Frankfort. Knox's attachment to the simple forms of Calvin, produced a difference betwixt him and his congregation, who preferred the prayer-book of Edward VI.; in consequence of which he parted from them, and having had an interview with Calvin at Geneva, he returned to his native country in 1555. The Reformed cause had made considerable progress during his absence. The Queen-Mother, anxious to gain the Reformers to her

interest, had tolerated their preachers; and Harlow and Willock had been successful in converting many to the new faith. The images were destroyed or stolen, in many parts of the country; and in the capital, the great idol of St Giles was thrown into the North Loch, and when, on the Saint's day, the usual procession was attempted in the High Street, with another image procured from the Grey Friars, the populace broke it to pieces, and dispersed the monks

The Reformers had hitherto so far conformed to the national religion, as to attend mass, but Knox having denounced this as sinful, and argued the matter with Maitland the Secretary, before a private meeting, it was resolved to discontinue the practice, and the congregation at Edinburgh made a formal separation from the Popish Church in 1555. Lord James Stewart, afterwards Regent, the Earl of Glencairn, Earl Marshall, Lord Lorn, Lord St John, Erskine of Dun, Sir James Sandilands, and other persons of distinction, usually attended the sermons of Knox at this period. The Clergy soon took the alarm, and he was summoned to appear before an ecclesiastical convention in Edinburgh; but when he came prepared to defend his doctrines, he found the diet deserted. On his retiring, however, to Geneva, to take charge of the Reformed Congregation there, he was tried in his absence, condemned, and burnt in effigy, at the Cross of Edinburgh, in 1556.

On the third of December 1557, that famous bond or Covenant was drawn up and subscribed, by which the Reformers bound themselves to maintain their cause to the death. Amongst the persons who signed it, were Glencairn, Morton, Argyle, Lorn, Erskine of Dun, and many others of distinction. They also passed a resolution, that the Curates, or other qualified persons, should on Sundays read the Book of Common Prayer and the Scriptures in every parish; and the subscribers took steps to cause this to be observed on their own estates. These proceedings gave high offence to the bishops. They complained of them as an assumption of legislative functions, by a private association; but the Queen Regent, who had her own purposes to serve in endeavouring to please all parties, was averse to extreme measures.

To the converts from their own order, the Clergy had uniformly shewn no mercy, and they once more seized the opportunity of gratifying their rancorous hatred on the person of an aged parish priest, Walter Milne of Lunan, in Angus, who, for preaching the Reformed Doctrines, was condemned and burnt at St Andrews, in the eighty-second year of his age, April 1558. His death excited a strong feeling of horror and indignation throughout the country; and Walter Milne was the last who suffered at the stake for the Reformed cause in Scotland. The Lords of the Congregation, as they were now called, made a firm remonstrance to the Queen Regent, complaining of these cruelties, and even prepared to bring the case before Parliament, insisting that the laws authorizing ecclesiastics to take trial of heretics should be suspended, until the religious controversy at present dividing the nation, should be brought to a conclusion. The Regent craftily temporised, and their efforts failed for the present.

The Reformers had hitherto been satisfied with the moderation of the Regent, but a change now came over her councils. Mary and Popery had been succeeded in England by Elizabeth and the Reformation. A league had been formed between the Pope, the Emperor of Germany, and the kings of France and Spain, for the extirpation of Protestantism throughout Europe: and Mary was solicited by her brothers, the Cardinal of Lorraine and the Duke of Guise, to accede to this league, and to use her utmost efforts to suppress the Reformation in Scotland. Mary's better judgment repudiated this policy, but family attachments, and partiality for her own faith, unfortunately prevailed. She knew enough of the temper of her subjects to make her averse to enter on the task; but she did not know enough of human nature to make her aware, that to attempt to supply the want of power by the arts of dissimulation, only strengthens, while it irritates an opponent. She issued a proclamation for conformity in religion, and commanding attendance on mass; and she summoned the Reformed preachers to appear for trial before a Parliament, to be held at Stirling on the 10th of May 1559. Learning, however, that the Reformers had mustered in strong force at Perth to defend their ministers, she promised to Erskine of Dun, who had been

sent to treat with her, that if they would disperse, the proceedings against the ministers should be abandoned. But no sooner had they, relying on this promise, returned to their homes, than she ordered the summons to be continued, and the parties cited having failed to appear, were in their absence condemned as rebels and outlaws.

Whilst men's minds were burning with indignation at this flagrant breach of faith and of honour, on the part of the supreme authority, John Knox, who had returned to Scotland on the 3d of May, delivered on the 11th, at Perth, one of those powerful appeals by which he knew so well how to inflame the passions of his audience. After the sermon, a monk had the imprudence to unveil a rich shrine that stood above the altar, and prepare to celebrate mass, when the images were immediately broken to pieces by the enraged multitude. The mob then proceeded to the monasteries of the Grey and Black Friars, both of which they rifled and laid in ruins. They next attacked the rich monastery of the Carthusians; and here the work of destruction occupied them two days, at the end of which time, however, nothing remained of the costly edifice, save the bare walls. Similar excesses were committed at Cupar.

The Queen Regent, incensed at these outrages, threatened to level the town of Perth with the ground. She marched thither with an army, in which were the Earl of Argyle and Lord James Stewart, with their followers, both of whom favoured the cause of the Reformers, though opposed to the violence that had marked their recent proceedings. The Reformers mustered their forces at Perth, determined, sword in hand, to maintain their religion. Their army was at first much inferior to the Queen's, but being joined by Glencairn, with two thousand five hundred men, the Regent found it prudent to listen to terms of accommodation; and having promised them toleration for their religion, and engaged that no French garrison should be stationed at Perth, matters were for the present adjusted. John Knox, in a private interview with Stewart and Argyle, upbraided them for abandoning their faith: they justified their conduct, on the ground that they only wished for peace, and that the Queen's offers were fair; but they engaged, in case she did not fulfil the terms of the agreement, that they would forsake her cause and join

their brethren. The Regent, ever ready at evasion, posted in Perth a body of Scottish soldiers in French pay, and this being viewed as a violation of the spirit of the treaty, Stewart and Argyle immediately passed over to the Lords of the Congregation, and were followed by Monteith, Ruthven, and Murray of Tullibardine.

The unwearied zeal and impassioned eloquence of Knox continued to produce its usual effects. His maxim, "Pull down the nests, and the rooks will fly away," was directed against the religious houses or monasteries, not against the churches or cathedrals. Amid the general corruption that prevailed in the Popish Church in Scotland at the time which immediately preceded the Reformation, the monasteries had become scenes of infamous profligacy and dissipation; and it was against these that the Reformer directed the thunders of his eloquence, and the ready hands of his audience—but the cathedrals, where mass had been mumbled over in an unknown tongue, might be employed in a more edifying service, now that the gospel was preached, and that in a language which all could understand. He preached in Crail and Anstruther, and in both places the images and altars were demolished. The leaders of the Congregation were assembled at St Andrews, and the Bishop having learned that they intended to use his cathedral, he entered the town on Saturday evening with one hundred spearmen, and sent word to Knox that if he dared to enter his pulpit, he should be saluted with a volley of musketry. His friends entreated him to forbear; but the fearless Reformer ascended the pulpit, and spared none of his usual exhortations to abolish every monument of idolatry. The audience sallied from the Cathedral, and soon laid the Dominican and Franciscan monasteries in ruins. The Regent with her Frenchmen advanced from Falkland; but so rapidly did the people pour in from all quarters to strengthen the Reformers, that she again had recourse to negotiation, and a truce was concluded.

The Reformers being now joined by Sir William Kirkaldy of Grange, a man of high military reputation, they took Perth—by a rapid march seized upon Stirling, which they "purged of idolatry,"—thence they advanced upon Linlithgow, which underwent a similar purgation,—and

finally, on the 29th of June, they took possession of the capital, the Regent and her French troops having retreated to Dunbar. So rapid had been the progress of the Reformed Cause in the first two months after the re-appearance of John Knox in the country, and within seven weeks after the deceitful trial of the ministers at Stirling.

At Edinburgh, the Lords of the Congregation in solemn council, proceeded formally to depose the Queen Regent from her high office, and appointed a Council of Regency to conduct the government. The Regent urged reinforcements from France. The Reformers opened negotiations with England, earnestly soliciting assistance in men and money from Elizabeth. This princess favoured the Reformation, but she disliked the ultra-opinions of the Scottish Reformers; and, besides, Knox was personally offensive to her for his treatise against female government, or the "monstrous regiment of women." On the arrival of one thousand additional troops from France, the Regent took and fortified Leith, and the Leaders of the Congregation, after some ineffectual attempts to interrupt this work, evacuated Edinburgh, and retreated to Stirling, on the 6th of November, 1559. Seeing the regent reinforced, and their own followers falling off from want of pay and provisions, the Reformers began to look on their cause with despondency; but their gloom was dispelled, and new energy imparted by an animating discourse delivered by John Knox to their Leaders at Stirling. It was well for the sacred cause in which these devoted men were engaged, and ought to be ground of thanksgiving to Providence at the present day, that an advocate and a champion of Knox's unflinching firmness had been raised up to animate their councils, and re-assure their hopes, and to infuse into them a part of his own unyielding spirit, whereby, with renewed confidence in God, they were led to continue the glorious struggle, till it pleased Providence to bless it with an abundant success—the benefits and blessings of which we now in tranquillity enjoy. The Duke of Chatelherault had, some time previous to this, rejoined the party, and was now employed in purifying Glasgow from its idols and images. Maitland of Lethington, the Secretary, esteemed the most skilful diploma-

tist of his day, had long in secret favoured their cause, and he now openly joined them. He was immediately sent on a mission to England, to endeavour to prevail upon Elizabeth to send them some effectual assistance.

The Queen Regent, anxious to crush her opponents before succours should arrive from England, dispatched a body of Frenchmen by way of Stirling to Fife, where Lord James and the Earl of Arran commanded a body of horse; but an English fleet having appeared in the Frith, they made a hasty retreat by the same route, during which they were severely harassed by the Scottish cavalry. An English army of six thousand foot and two thousand horse entered Scotland on the second of April, 1560, and being joined by the forces of the Reformers, prepared to lay siege to Leith: whilst the Queen Regent, enfeebled by disease, probably induced by the harassing life she had recently led, sought refuge in the Castle of Edinburgh. She was admitted by Lord Erskine the Governor, who stood neutral between the two parties, declaring that he would acknowledge neither, but that he would keep the Castle for his true sovereign, whensoever she might come to claim it. Previous to her death, the Regent sent for Lord James Stewart and others of the Reformed Leaders, to whom she confessed her error in opposing the Reformation, and deplored the calamities that had befallen the kingdom through the counsels of her brothers. Mary of Guise expired on the 10th of June, 1560; a princess of respectable talents, and whose judgment, if left to herself, would in all probability have enabled her, as her wishes inclined her to preserve the peace of the kingdom she governed.

V.—*Reign of Mary.—Continued.*

From the Death of Mary of Guise, to the Queen's Marriage with Darnley.—1560–1565.

All parties were now desirous of peace, and the French and English Commissioners having met at Edinburgh, a treaty was concluded in July, 1560, in which, although the Lords of the Congregation were not recognised, yet their interests were in effect provided for. One

article secured indemnity for all offences committed during the last two years: another authorized a Parliament to be held the following month (August), in which the Reformers well knew they would have a large majority in their favour. So greatly, indeed, did their party predominate in the ensuing Parliament, that any opposition made to their measures by the friends of the Romish Church was faint and ineffectual. "The Confession of Faith," containing a summary of doctrine, was drawn up in four days, submitted, discussed, and sanctioned as the standard of the reformed faith in Scotland. Three acts followed, —the first, abolishing the power of the Pope within the realm; the second, repealing all existing statutes in favour of Popery; and the third prohibited the performance of mass within the kingdom, affixing as a punishment for the first offence, confiscation of goods—for the second, banishment—and for the third, death. Religious toleration was not yet known in Europe, but was the growth of a later age: and we must not therefore so much wonder as lament, to see those who had so recently suffered under the hand of persecution inclined, now that they were the dominant party, to act in a somewhat similar spirit towards their opponents. But it ought to be noted to the honour of the Reformed party, as contrasting brightly with the malignant spirit that had animated their Popish persecutors, that even under these penal enactments, no person appears to have suffered death at their hands for his religious opinions. "The Book of Discipline," for the regulation of Church Government, was not only coldly received, but strenuously opposed. Many of the Barons, whose lives were none of the most regular, had no fancy for the severity of the Calvinistic discipline; and those nobles, who had shared largely in the spoil of the Church property, had no intention to resign their spoil for the sustenance of the Protestant Ministers.

Mary, the youthful Queen of Scots, had been married in 1558 to Francis the Dauphin, who succeeded to the throne of France in 1559, and died the following year, on the 6th of December. Mary, thus left a widow at the age of eighteen, resolved to return to her native kingdom of Scotland. She was a princess possessed of great beauty, and of the highest personal accomplishments; neither was

she deficient in sagacity, dignity, and spirit. But when we consider the state of the country of which she was the Sovereign—the nobles accustomed by ever-recurring minorities to habits of insubordination; ever ready to exert their strength and feudal power, for the purposes of personal ambition, or family aggrandizement, almost never for the promotion of their country's interests, or the support of the Crown's legitimate authority; and whose secret discontent, or open rebellions, had already caused the death of three of her ancestors, two of them men of unquestionable vigour and talent;—the people on the other hand, or a great majority of them, enthusiastically attached to the Protestant Faith, and taught by their preachers to regard every Papist as an enemy to God, and to the truth;—when a young female, educated in a religion which her subjects regarded as idolatry, was called upon to rule amid such rude and inflammable materials, we cannot greatly wonder at the train of misfortunes that ensued.

Mary arrived at Leith on the 19th of August, 1561, and all classes of her subjects seemed to unite in giving her a loyal and enthusiastic reception. Her beauty and graceful manners won their admiration, and the fears entertained by the Reformers for their religion were, by her prudence, allayed for the present. She issued a proclamation confirming the national faith as she found it established at her arrival; but as she refused to become herself a convert to the new doctrines, she soon became the object of their avowed dislike and aversion. The chief power in the administration of the government was entrusted to her brother, the prior of St Andrews, whom she created Earl of Murray. This was a natural son of James V., and the same person whom we have more than once mentioned as the Lord James Stewart. He was successful in repressing the marauders on the border. and in the north he encountered and defeated the Earl of Huntly.

Mary was solicited in marriage by some of the first princes in Europe, but every negotiation of this kind was artfully foiled by the intrigues of Elizabeth, to whom Mary's policy induced her to pay much deference from her hopes of succession to the English throne, in case Elizabeth should die without issue. The English Queen,

concealing a deep-rooted enmity against her sister Sovereign under professions of the most affectionate regard, affected to aid her with her counsels in her matrimonial views, whilst the object nearest Elizabeth's heart was to keep Mary unmarried. After being treated for four years with continued duplicity, the Scottish Queen, disgusted by the detected arts of Elizabeth, resolved to give her hand to Lord Darnley, the eldest son of the Earl of Lennox, a youth of prepossessing exterior, but with no mental or moral qualities corresponding. Probably his chief recommendation to Mary was, that through his mother, the Lady Margaret Douglas, he possessed a claim to the English throne, second only to her own.

Henry VIII. had not only maintained a large band of spies in Scotland, but by a system of wide-spread corruption, most of the leading nobles being his pensioners, had continued to keep up a strong party in that country devoted to his interests; whereby he was able at all times to control its counsels, and to embarrass its rulers. The same system had been followed by the ministers of his son Edward VI.; and although Elizabeth, from her parsimonious habits, was more frugal of her money, she still attempted, by art and intrigue, to maintain an influence in the Scottish court. When Mary arrived to take possession of her throne, her movements were betrayed to her enemy by her own Ministers, who were all of them in secret correspondence with the English Cabinet. Elizabeth exerted herself to the utmost to prevent the marriage with Darnley; and Murray, foreseeing nothing but evil from the Queen's union with a person of Darnley's weak judgment and violent temper, also gave it the most vehement opposition. Finding the Queen firm in her purpose, he is said to have formed a plot to way-lay her as she returned from Perth, intending to seize and deliver up Lennox and Darnley to Elizabeth, and, at the same time, to imprison his Sovereign. The same report states the plot to have failed through Mary's activity, who, having got a hint of the danger, passed Kinross just two hours before the arrival of Murray's emissaries on their traitorous purpose. The marriage was concluded on the 29th of July 1565; and Murray, Glencairn, Hamilton, Argyle, and Rothes, broke out into open rebellion, but were

so hotly pursued by the Queen, herself accompanying her troops on horseback with pistols at her side, that they were obliged to take refuge in England.

VI.—*Reign of Mary.—Continued.*

From her Marriage with Darnley to his Murder. 1565–1567.

Darnley soon showed himself utterly unworthy of the honour to which he had been raised. His folly and incapacity were such, that the Queen was necessitated to deny him all share in the government; and this led first to complaints, and latterly to such insolence and brutality on his part, that she was obliged to debar him from her presence. Darnley, with his father Lennox, now formed a plot for dethroning the Queen: and as a pretext for the meditated violence, alleged to the nobles whom they sought to engage in the conspiracy, that the Queen's estrangement from Darnley was owing to a guilty attachment on her part to her private Secretary, Rizzio—an Italian, and a Catholic, who, they said, was plotting the overthrow of the Protestant religion in Scotland.

Mary, by the advice of evil Counsellors, had been induced to sign the league, entered into by the Catholic Princes of Europe for the maintenance of the Romish religion: and this not only alienated from her the affections of a great portion of her subjects, but inclined them to give ear to any slander, however unfounded, that might be uttered against her. How much reason they had to dread the dark plots formed by the Popish party against their religion and their lives, was fearfully manifested by the massacre of St Bartholomew, which followed shortly after in France; and by which 70,000 Protestants perished in eight days, under the remorseless hands of their Romish butchers, summoned at midnight to their bloody work by the tolling of the great bell of the palace—(1572.) And although men's minds had not yet been startled by this appalling spectacle, enough was known of the blood-thirstiness of the party to justify the alarm of the Protestants, when they saw that a league had been

formed for their destruction—that their Queen had set her hand to the infamous document—and that Rizzio, believed to be its chief promoter in Scotland, was in high favour at Court. It was determined by certain of the Protestant Lords, that Rizzio should be murdered. The chief conspirators were Darnley, Lennox, Morton, Ruthven, Lindsay, and Lethington. These communicated with Murray, now an exile in England, alleging that Rizzio was the chief instigator of the doom of forfeiture about to be pronounced on him and his adherents; and Murray, dismissed in disgrace by Elizabeth, from whom he had expected support in his resistance to his sovereign, now looked to this plot as likely to create a revolution, whereby he might be saved from ruin, and restored to the rank and estates he had lost by his rebellion. The English Queen and her Ministers were also consulted; and Elizabeth, with her usual duplicity, took no steps, either to reveal the plot, or prevent the murder, though she afterwards affected great horror at the sanguinary deed.

The manner in which the conspirators executed their purpose strongly marks the ferocity of the times, and the brutality of Darnley and his associates. On the evening of the 9th of March, 1566, the Queen was seated at supper with her ladies, Rizzio, and a few others, when Darnley entered, and throwing his arms around the Queen, seated himself beside her: the other conspirators followed, and Ruthven drawing his dagger, cried, that it was with Rizzio they had to do. The miserable Secretary sprung behind the Queen, and holding her by the gown called on her to save his life. Mary's entreaties, menaces, and commands, were unheeded: Douglas stabbed Rizzio over her shoulder, whilst Car of Faudonside, held a pistol to her breast. Rizzio was dragged out and despatched with fifty-six wounds. When told that he was dead, Mary dried her tears, saying, "It is now no time to weep—we must think of revenge." But it was not the intention of the conspirators to stop here. Mary was closely imprisoned in her chamber; whilst Darnley assumed the government as king. This special atrocity may be regarded as at once a political, an ecclesiastical, and a domestic murder. It was political, inasmuch as it was in-

tended to break up the Parliament, and thus shield Murray and his party from destruction. It was ecclesiastical, inasmuch as it was designed to remove a dreaded enemy of the Reformed faith. And it was domestic, inasmuch as a jealous husband sought thereby to cut off a suspected rival.

Murray returned to Edinburgh immediately after the murder and revolution, and found the Parliament, that had been called to pass sentence of forfeiture against him, dissolved by the usurped authority of Darnley. Poor Mary sent for her brother, and threw herself into his arms, saying, that if he had been here she would not have been so handled—little knowing how deeply he was involved in the treasonable transaction. The Queen seeing herself a captive, and fearing for her life, had recourse to art. By her powers of fascination, she won Darnley from his associates, and at midnight escaped with him to Dunbar. Here she summoned the nobles who remained faithful, and soon saw herself at the head of a force, which enabled her to drive the traitors from the capital, and the kingdom. Knox, who seems to have been especially obnoxious to the Queen, fled to the western coast, and never again appeared in Edinburgh till Mary's power was finally overthrown. On the 19th of June, 1566, Mary gave birth to a son, afterwards James VI.

Darnley, weak yet overbearing, ungrateful for past honours yet clamorous for new, was a source of continual embarrassment to the Queen and her Ministers. Mary, though resenting deeply the murder of her servant, and the savage and brutal circumstances by which the slaughter was accompanied, had prudence enough to see that there was little chance of re-establishing her power, and restoring tranquillity to her realm, if she held at mortal defiance the whole of that powerful party, by whom the treason had been planned and executed. She extended her mercy to all save the chief conspirators: Lethington received a pardon, and returned from his retreat in Athol: and Mary, softened by his intercession and that of Murray, at last consented to recall Morton and the other banished Lords. These proceedings filled Darnley with dismay and fury; for he knew well that those whom he had

instigated to the crime would never forgive his desertion of them in the hour of peril.

Mary's life being embittered by the perverse conduct of this froward and headstrong youth, a project for a divorce was submitted to her by the nobles, but to this she would not listen, lest it might throw a doubt upon her son's legitimacy, and thereby prejudice his claim to the English succession. It was then hinted to her by Lethington that he might be removed by other means; but Mary at once rejected the guilty suggestion, and expressly forbade all mention of violence. Still, knowing the character of the men who were the avowed enemies of her husband, we can hardly believe that she could be altogether unsuspicious of their dark schemes against his life. And although he and his father had conspired against her crown and liberty, still, if she suspected the bloody purpose, it certainly was her duty to interpose her authority for its defeat, not to procure facilities for its execution. Darnley recovering from an attack of the small pox at Glasgow, was, by Mary, conveyed in a litter to Edinburgh, and lodged without the city, in a house called Kirk of Field. On the 9th of February 1567, the Queen had just left him to attend a masque in the palace, when some of Bothwell's dependents strangled Darnley and his page, and having carried the bodies outside the garden, they blew up the house with gunpowder. The principal parties who are proved to have been concerned in this diabolical act are, Bothwell, Lethington, Morton, Sir James Balfour, and Archibald Douglas.

It gives us a dark and fearful picture of the age, when we see noblemen and gentlemen—the highest in rank in the land, and the very persons charged with the government of the country, and the preservation of its tranquillity—engaged in planning and executing two such execrable murders as have just been recorded. In the fate, however, of the principal actors in these bloody scenes, it is instructive to look at the retributive justice of heaven. Bothwell died mad in a foreign dungeon; Lennox perished by the stroke of a political adversary, and Morton by the hand of the public executioner—whilst Lethington only escaped the same ignominious fate by a voluntary

death in prison. We may add, that although Ruthven died in his bed, yet blood did not depart from his house. His son was beheaded, and his line terminated in the two unhappy youths, his grandsons, who perished in the Gowrie conspiracy.

VII.—*Reign of Mary.—Continued.*

From the Murder of Darnley to the Queen's Flight into England. 1567–8.

The murder of the king, for with this title Darnley had been honoured since his marriage with the Queen, produced the strongest excitement throughout the nation. Suspicion immediately fell upon Bothwell; and as Mary's partiality for that nobleman was well known, and as she delayed taking immediate and energetic measures for the discovery and punishment of the murderers, dark surmises began to be formed that she herself was not free from a guilty knowledge of the plot. Subsequent events served but too plainly to strengthen and confirm these surmises. Bothwell, accused by Lennox, was tried for the murder; but his trial was a mockery. Thousands of his adherents occupied the streets of the capital: armed men beset the tolbooth, and allowed none to enter save those favourable to the accused: and in these circumstances, no one daring to sustain the charge, Bothwell was acquitted. The Queen returning from Stirling to Edinburgh was, with her retinue, arrested by Bothwell and an armed band, who conveyed them with a show of violence to Dunbar. It was, however, generally believed, that this apparently forcible seizure of her person was not made without the Queen's consent. After a short residence at Dunbar, she returned with her favourite to Edinburgh, where they were married, on the 15th of May 1567.

Public indignation was now flaming fierce and high against Bothwell, and the infatuated Queen, now inseparably identified with him. Rumours were spread abroad that he meant to seize the person of the infant Prince, and murder him as he had already done the father. A

combination was formed for the Prince's protection, and for the purpose of withstanding the now overgrown and dangerous power of Bothwell. Those very nobles who had joined him in planning the murder, now, with affected horror at the crime, turned against him; and Mary and Bothwell, with the few troops they could raise, found themselves surrounded by the forces of the insurgent Lords, at Carberry Hill, about six miles to the east of Edinburgh. Mary, finding her troops in no disposition to fight, and seeing herself almost deserted, had no alternative, but to listen to the terms of the nobles, who sent a message saying, that if she would dismiss Bothwell from her presence, and consent to rule by the advice of her nobles, they would obey and honour her as their sovereign. Bothwell, having taken farewell of the Queen, left the field, and the country to which he was destined never to return—15th of June, 1567. Mary was conducted, amid the hootings of the soldiers, and the insults of the populace, to the capital, where she expected to be re-instated in her authority; but the nobles had no intention of fulfilling this part of their compact. Their sovereign was a prisoner in their hands, and they saw in the unpopularity she had incurred by her marriage with the flagitious and blood-stained Bothwell, a means of gratifying their own ambition. She was sent a prisoner to Lochleven Castle, where she was compelled to resign her crown; the young Prince was proclaimed King; and Murray, who was at that time in France, was invited home to take upon himself the Regency.

To these violent proceedings of the confederated Lords many of the nobility were opposed. The Hamiltons, with the Duke of Chatelherault at their head, mustered their forces, protesting against the unlawful deposition of the sovereign; but it gives us a melancholy view of the support on which Mary, in her day of peril, had to lean, when we find the Duke sending a secret message to her enemies, declaring, that he and his party would immediately join them, if they would agree to put Mary instantly to death. The Duke was the next heir to the crown, failing Mary and her issue; and this accounts for his bloody and apparently inconsistent proposal.

After about a year's imprisonment Mary, whose beauty had made an impression on George Douglas, a younger brother of the owner of the Castle, nearly effected her escape by means of his services. She had entered a boat in the dress of a waiting-woman, but was detected through the disguise by the delicate whiteness of her hands and arms: she was conveyed back to her prison, and George Douglas dismissed from Lochleven. He still, however, continued to plot for her release, and a page having stolen the keys, on the 2d of May 1568, she got out with one or two attendants, locked the gate, and threw the key into the lake to prevent pursuit: and helping to row the boat with her own hand, she reached the shore, where she was received by George Douglas, and the Hamiltons. She gallopped first to Niddry, and then to Hamilton, where she was joined by Argyle, Cassilis, Eglinton, and a great many other Lords and Barons, who, summoning their vassals, soon brought around the Queen an army of six thousand men.

Mary, anxious to avoid the evils of a civil war, offered terms of reconciliation and forgiveness to the Regent, who was at this time in Glasgow, totally unprepared for this unexpected event. He pretended to listen to the terms for an accommodation, and thus craftily obtained ten days, which he employed in summoning Morton, Glencairn, Lennox, and others of his party, who, proceeding by forced marches to Glasgow, mustered a force of four thousand men. A battle ensued at Langside, in which, by the skilful arrangements of Kirkaldy of Grange, the Regent gained a complete victory. Mary, having witnessed from a small eminence the total rout of her army, fled southward, and never stopped till she reached the Abbey of Dundrennan, sixty miles distant. Not daring to trust her life in the hands of her rebellious subjects, she took the resolution of passing into England, and seeking the protection of Elizabeth. This step has been blamed by most of our historians as fatal and ill-advised. Fatal it certainly was, as the event proved; but ill-advised we cannot pronounce it, since the vindictive passions she left behind her, could scarcely have been satisfied with aught short of her death.

VIII.—*Regency of the Earl of Murray*— 1567–1570.

THE English Queen ordered the fugitive Princess to be received with all courtesy and respect, but at the same time to be strictly watched, and on no account suffered to leave the kingdom. Mary solicited a personal interview with Elizabeth, that she might vindicate herself from the calumnies of her enemies; but received for answer, that this was impossible, so long as she stood charged with so heinous a crime as the murder of her husband. The whole conduct of Elizabeth and her ministers, in regard to Mary, is marked by unprincipled duplicity and rigour. Mary's entry into England had been free and voluntary, yet was she, without any reason alleged, or cause assigned, detained a prisoner, contrary to all the laws of justice and of honour. Elizabeth, bent on getting the management of the affairs of Scotland into her own hands, did not scruple to use any means, however base, for the attainment of her object. She was lavish of fair promises both to Mary and the Regent, given in secret, and at variance with one another; and as she could not be sincere in both, it is probable that she never intended to keep faith with either. She promised to Mary, that if she would submit to her the decision of her quarrel with her subjects, she would not allow them to advance any accusation touching her honour, but would re-instate her in her kingdom, either by persuasion or force. To Murray she promised, that if he made good his accusation against his sovereign, she would keep Mary a close prisoner, and support him in his present office of Regent.

Mary's misfortunes had excited a strong feeling of sympathy in her own kingdom, and Murray had become highly unpopular. Argyle and Huntly had reduced the north and west to the Queen's authority, and were at the head of a force sufficient to make the Regent tremble, if not to hurl him from his vice-regal throne, when they were arrested in their success by an order from Mary. She informed them that Elizabeth was about to restore her without bloodshed, and she therefore called upon them to desist from prosecuting the war. It was Mary's

fate to be almost constantly over-reached by her less scrupulous opponents. The Regent availed himself of the respite thus obtained to crush all who opposed him in the Lowlands, ravaging their estates with fire and sword.

10th October, 1568. A Commission, for the trial of the guilt or innocence of the Scottish Queen, met at York, and was transferred to Westminster: wherein Murray, after many fears and misgivings, ventured publicly to accuse his sovereign of the murder of her husband, and produced in evidence certain letters and sonnets, said to have been written by Mary to Bothwell. To this charge Mary's Commissioners gave in an indignant denial, and claimed that their mistress should be confronted with her accusers, and heard in her defence. This was refused, and after the Commission had sat for several months, the following extraordinary deliverance was pronounced by Elizabeth. She said she had not found that Murray or his party had been guilty of any offence against their sovereign; neither had any evidence been produced tending to prejudice the character of the Queen of Scots.—12th January, 1569.

Murray returned to his government in Scotland, where he displayed much talent, activity, and vigour, in opposing the powerful party of the Queen: neither was he deficient in the arts of cunning and address. He inveigled and arrested the Duke of Chatelherault and Lord Herries, intimidated Huntly and Argyle into submission, invited Lethington to leave his retreat in Athol and assist him in the government; which invitation Lethington had no sooner complied with, than he was accused of the murder of the King, and placed in confinement. He was rescued, however, by Kirkaldy of Grange, who took him to the Castle of Edinburgh—a fortress which Kirkaldy held for the Queen.

The Earl of Northumberland had rebelled against his sovereign, and, being defeated, took refuge in Scotland, where he was detained a prisoner in Lochleven Castle. Murray was in general honourable, and he at first firmly resisted all the solicitations of Elizabeth to deliver up the prisoner. His incurable ambition, however, and his fears lest his injured sister should ever recover her authority,

were too strong for his honour: he at last offered to deliver up the Earl to Elizabeth for execution, provided she would place the Queen of Scots in his hands. This scheme upon the life of his sovereign was arrested by an event which put a period to his own.

James Hamilton of Bothwellhaugh had been taken prisoner at the battle of Langside. His estates being forfeited for this crime, his wife retired to a property of her own; from which, however, she was expelled at midnight, by the Justice Clerk to whom a grant of the lands had been given, and was found next morning in the woods, raving mad. Hamilton vowed vengeance against the Regent, as the author of this atrocity. Under the influence of blind passion he forgot that he owed his life to the clemency of the man whose destruction he now plotted. Having taken his post in a house in Linlithgow, he watched the Regent on his return from Stirling to Edinburgh, and as he rode slowly through the town in the midst of a large retinue, he took aim, and shot him through the body.—February, 1570.

Thus perished, in the prime of life, the celebrated Regent Murray, a man whose high qualities had rendered him, even when a youth, the leader of the Reformed party in Scotland. His military and political talents have been justly admired—his private life is admitted to have been irreproachable—and if his public character was not free from blemishes, it ought to be borne in mind that the Popish intrigues he had to encounter were of the most daring and unscrupulous character, and would have been but feebly met by the innocence of the dove, if unaccompanied by the wisdom of the serpent. His resolute attachment to the principles of the Reformation, notwithstanding the tempting offers held out to seduce him from his party—the devotion of his high talents to the great cause of Religious Liberty—and his strenuous and well-directed efforts to tranquillize the kingdom during his brief administration—have, notwithstanding some faults, embalmed the memory of "The Good Regent" in the hearts of his grateful countrymen.

IX.—*Regencies of Lennox, Mar, and Morton*—1570–1581.

The death of the Regent Murray animated the Queen's party, who, making head in all parts of the country, appear at this time to have greatly outnumbered their opponents, and, but for the aid given by Elizabeth to the other party, would in all probability have triumphed. Lennox was chosen Regent, and the war was carried on with unusual ferocity on both sides. Captain Crawford of Jordanhill, with a gallantry that has few parallels in history, surprised the strong Castle of Dumbarton, which had all along been held by Lord Fleming for the Queen. The Archbishop of St Andrews, being taken in the Castle, was, after a hurried trial, executed for being concerned in the murder of the late Regent. This was a beginning of that atrocious system of hanging, as traitors, whatever prisoners fell into the hands of either faction. The country was now in the most deplorable condition: every town and almost every village was divided into hostile factions of Queen's men and King's men: prisoners were hanged up by forties and fifties at a time; and even market-women were scourged or executed for selling provisions to the opposite party.

The Regent held a parliament at Stirling, and Kirkaldy of Grange planned a daring enterprise, by which he might take prisoners all the leading men of the King's party, and thus finish the war by a single blow. Buccleuch and Claud Hamilton, with three hundred men, made a rapid march during night to Stirling, which they entered by a private gateway at dawn. They immediately broke open the nobleman's houses, and took prisoners the Regent, Glencairn, Argyle, Eglinton, Cassilis, Montrose, Buchan, and many others. But Morton having defended himself till his house was set on fire, gave time for Mar to sally from the Castle, and alarm the townsmen. Had the borderers not dispersed to plunder, their triumph would have been complete. Seeing themselves about to be overpowered, they shot the Regent, and retreated to Edinburgh.—4th September, 1571.

Mar was now chosen Regent, and the war continued with unmitigated ferocity, till the following summer, when the Queen's party having again acquired the preponderance, and reduced the greater portion of the country to her authority, Elizabeth had once more recourse to art. She induced the Queen's friends to agree to a cessation of hostilities, promising that all differences should be honourably adjusted. Kirkaldy and Lethington might by this time have known the value of such promises.

The Duke of Norfolk, detected in an intrigue for marrying the Scottish Queen, had been recently executed in England. And at this moment, Killigrew, a secret agent of Elizabeth, was in Scotland, negotiating a treaty with the Regent, whereby Elizabeth agreed to deliver Mary into his hands, upon condition that she should be put to death within four hours after she had set foot on Scottish ground.* To these bloody terms Mar at first demurred, but his scruples were overcome by the more sanguinary Morton; and the accomplishment of the nefarious treaty was only prevented by the death of the Regent, who expired suddenly at Stirling, on the 28th of October 1572.

Morton was elected Regent on the 21st of November: and on the same day died John Knox, a man remarkable alike for unwearied zeal, intrepid courage, and overpowering eloquence. If his character partook of the sternness of the times, we must remember that the rough materials he had to deal with could not have been moulded by gentler hands. It is no small part of his praise that his integrity was in every respect unimpeachable; he was actuated throughout by a pure regard to the cause of truth, and a sense of the duty he owed to God: whereas many of those who were loud and vehement on the same side were influenced by motives of interest or ambition. His brilliant and successful efforts in the cause of Protestantism have justly entitled him to the appellation of the Father of the Reformation in Scotland.

* This infamous proposal, unknown to our former historians, has been brought to light by the research of Mr Tytler, who found in the State Paper Office, London, documents still existing, which establish the matter beyond a doubt. See Appendix to Tytler's History, vol. vii.

The Earl of Northumberland, still a prisoner in Lochleven Castle, had afforded an asylum to Morton during his exile after the murder of Rizzio; but no sentiment of gratitude prevented this unprincipled man from delivering up for gold, the unhappy captive to Elizabeth, who executed him at York. Morton, assisted by an English force under Sir William Drury, now laid siege to Edinburgh Castle; and after some of the fortifications had been battered down, Kirkaldy offered to capitulate upon terms, but Morton would hear of nothing but an unconditional surrender. Kirkaldy and Lethington had the address to invite Drury into the Castle at night, and through him they surrendered themselves prisoners to the Queen of England. This princess, never scrupulous on points of honour, delivered up the prisoners to the Regent. Kirkaldy was executed, and Lethington died in prison. This gave the finishing blow to the cause of Mary in Scotland.

Morton's Regency of nine years was disgraced by so much cruelty and avarice, that when, undermined in the favour of the boy-King, he fell from his power in 1581, and was publicly executed on a charge of being concerned in the King's murder, his fate was a subject of joy to almost all parties.

X.—*James VI.*—1581-1603.

From the imprisonment of Mary in 1567, the government had been carried on in the name of James VI.; and on the fall of Morton the young King, now fifteen years of age, took the administration of affairs into his own hands. James's weakness was attachment to favourites; and Esme Stewart, whom he had created Duke of Lennox, and Captain James Stewart, on whom he had bestowed the Earldom of Arran, were his chief favourites and Ministers.

In 1583, the Earls of Mar and Gowrie, with the Lords Oliphant, Boyd, and Lindsay, seized the King's person, and kept him a prisoner at Ruthven Castle, administering

the government in his name. This was called the Raid of Ruthven. James having effected his escape, Arran regained his power over the King: the Lords concerned in the Raid of Ruthven were banished; but Gowrie lingering at Dundee in hope of a counter-revolution which might restore him to his estates and honours, was taken and executed.

The profligate Arran, re-instated as Prime Minister, continued his career of infamy, and by his rapacity and tyranny, earned, both for himself and his sovereign, a high degree of unpopularity. Douglas of Mains, and Cunningham of Drumquhassel, were executed on frivolous and ill-sustained charges. The Earl of Athol was imprisoned, because he would not entail his estate upon the unprincipled Minister—Lord Home, because he would not convey to him a part of the lands of Dirleton—and the Master of Cassilis, because he would not lend him a sum of money. Encouraged by the growing unpopularity of Arran, the banished Lords returned in 1585, and being joined by many of the other nobles, advanced to Stirling with ten thousand men, where they drove the infamous Minister from the King's presence, and were themselves received into favour.

Mary had all this time been kept a close prisoner in England. The marks of honour and respect at first accorded to her were gradually withdrawn. She was hurried from prison to prison, being confined successively at Carlisle, Bolton, Tutbury, Wingfield, Coventry, and Hardwicke Hall; and every removal was accompanied by an increased rigour of captivity. This severity excited a sympathy for Mary in various quarters, especially among those of her own religion. The Roman Catholics were still a numerous and powerful body in England, and the captive Princess was the centre of all their hopes and machinations. Plot after plot was formed for the liberation of the Scottish Queen; and some of these even embraced a scheme for the murder of Elizabeth, that Mary as her legitimate successor might at once assume the sovereignty of England. These machinations repeatedly shook the stability of Elizabeth's throne, and kept her in perpetual terror for her crown and her life. Her Prot-

estant subjects, seeing their religion thus endangered, were clamorous for the execution of Mary, whom they regarded as the root and source of all these evils.

In 1585, a conspiracy for the assassination of Elizabeth was formed by Anthony Babington, a young gentleman of fortune; which being detected, he and his fellow-conspirators were executed. Elizabeth's Ministers were as eager as herself for the death of Mary; for they trembled for their own life, if that injured Princess, whom they had offended beyond forgiveness, should ever succeed to the English throne, which by right she must do, if she outlived the present sovereign. It was therefore determined that Mary should be brought to trial on a charge of being concerned in Babington's conspiracy. With dignity and firmness Mary declined the jurisdiction of the Court, saying, that she was an independent sovereign, and could not be tried by the subjects of the Queen of England. She argued, and justly, "English laws can only be binding upon English subjects—the laws of this country have never afforded me protection; let them not now be perverted to take away my life." She at the same time protested her innocence of that, or of any other plot, touching the life of Elizabeth.

During the trial, which took place at Fotheringay Mary conducted herself with great calmness and courage. She pointed out the defects in the evidence, and the irregularity of the proceedings, and shewed a readiness and aptness in her replies, which gave a very favourable idea of her judgment and good sense. The Commission having adjourned to the Star Chamber in London, found her guilty of treason against Elizabeth; and the latter, after affecting much reluctance to carry the sentence into execution, at the very time that she was urging Mary's keepers to put her privately to death, at last ordered Davidson the Secretary to prepare the death-warrant. Mary ascended the scaffold on the 8th of February 1586, and laid her head upon the block with the same calm courage she had displayed at her trial; and at two strokes the executioner severed her head from her body.

Thus perished, in the forty-fourth year of her age, Mary, Queen of Scots. In reviewing her character, we

must admit that she was guilty of great imprudence in marrying a fool like Darnley, and there was worse than imprudence in her infatuated attachment to an unprincipled villian like Bothwell: but when we look at the dark characters that figured in the drama around her, and at the determination so manifestly existing on the part of the ambitious nobles to deprive her of her power, on whatever pretext—a treatment so often practised to the youthful monarchs in the preceding reigns—we will be disposed to impute her misfortunes rather to the fault of the times than to any depravity in herself.

In 1588 Philip of Spain fitted out against England the largest fleet that had ever been seen in Europe, and which he proudly termed the Invincible Armada. After entering the English Channel, a tempest disabled many of the ships—the English gallantly attacked the huge floating masses, when many were destroyed—and some attempting to escape by sailing round Scotland and Ireland were wrecked on the rugged shores of those countries.

In 1589 James married Anne, daughter of the King of Denmark. James's reluctance to punish crimes, and his want of vigour in administering the laws, had produced much disorder and violence. Bothwell, the infamous successor of the more infamous Hepburn, after a daring attempt upon the king's person in the palace of Holyrood, had retreated to the north: and Huntly, who had received a commission to pursue and capture him, instead of proceeding against the rebel earl, burned Donibristle house, and slew the youthful Earl of Murray. This slaughter of the heir of the late popular regent created a high degree of discontent.

James strongly resented the freedom with which the preachers discussed political matters in the pulpit, and strenuously resisted their assumed independence of the civil jurisdiction. Having haughtily refused a petition presented to him in the tolbooth for a redress of grievances, he was immediately surrounded by a furious mob that threatened his life. Having with difficulty escaped this danger, he retired to Linlithgow, where he deprived Edinburgh of its charter, withdrew the courts from a town that had offered so serious an affront to his author-

ity, and threatened to level the rebellious city with the ground. The magistrates made an humble submission, and the king's wrath was with difficulty appeased.

The two principal events which took place during the remainder of his reign in Scotland, were, the deliverance of Kinmont Willie, from the Castle of Carlisle by the gallantry of Buccleuch, in 1596, and the Gowrie conspiracy, which nearly proved fatal to the King in 1600. Whilst hunting at Falkland, Alexander Ruthven, younger brother of the Earl of Gowrie, took the King aside, and told him a mysterious story about a suspicious character, whom he had apprehended with a pot of foreign gold coins on his person; and he urged the King to accompany him to his brother's Castle at Perth, where the man was confined, that he might himself examine him. After the chase, the King rode to Perth with a small retinue, where he was coldly received by the Earl of Gowrie. Alexander Ruthven led him into a small closet in a turret, where, instead of a prisoner, the King was surprised to find a man in armour. This was Henderson, one of the Earl's retainers, from whom Ruthven snatching a dagger, told the King he was his prisoner. The king reasoned with him on such extraordinary conduct, and when Ruthven attempted to bind his hands, he resisted, and struggling with the assailant, he reached a window that looked into the Court, shouting, "Treason! Murder!" The cry was heard by some of the King's followers who happened to be standing below. They rushed to his rescue—Ruthven still grasping the throat of the King, was stabbed; and Gowrie coming to his aid was encountered and slain.

Elizabeth died on the 24th of March, 1603; and James succeeded to the throne of England, amid the general rejoicings of all parties. The two Kingdoms have since been ruled by the same sovereign; but it was not till a century after, that the two Parliaments were incorporated into one by the Union of 1707.

SECTION IV.

NATURAL HISTORY.

I.—*Man.*

THOUGH all the human race have sprung from one common stock, yet we find man presenting very different aspects in different parts of the globe. Cuvier, the celebrated Naturalist, has divided the human species into *three varieties*, viz.: 1. the fair or Caucasian race; 2. the yellow or Mongolian race; and, 3. the black or Ethiopian race. Blumenbach, also famous in this department of science, makes the varieties *five*, by subdividing the Ethiopian race into three classes; 1. the American; 2. the Negro; and, 3. the Malay.

1. *The Caucasian Variety.*—Of all the varieties of the human race, the Caucasian is indisputably the first, whether we regard corporeal or mental endowments. This class is distinguished by a white skin, red cheek, expansive forehead, ample beard, graceful limbs, and a profusion of curling or waving locks. Their native seat appears to be that mountainous region between the Black Sea and the Caspian, near which Noah's Ark rested after the deluge; and at no great distance from which our first parents had their primeval abode. This race far excelling the others in vigour of understanding, in habits of industry, and in the refinements of arts, have been the most famous in all ages of the world. They founded, in ancient times, the Assyrian and Persian, the Roman and Grecian, empires—and in modern times the powerful kingdoms of Europe, which at present give laws to the civilized world. Besides the Europeans, this class comprises the Georgians, the Circassians, the inhabitants of Asia Minor, Syria, and the northern parts of Africa. By some it is even believed, that the Persians and Hindoos must be regarded as a branch of the same class.

2. *The Mongolian Variety.*—These have the skin olive yellow, hair thin and lank, almost no beard, oval and flattened face, thick lips, nose small and wide, and forehead low. They are inferior in stature to the Europeans, and still more so in mental energy and intellectual power. Their native seat appears to have been the mountains of Altai: they occupy the central parts of Asia; extending eastward to the Pacific, comprising Japan, and the populous empire of China; they stretch south to the Ganges, and in one point have made their way southward almost to the Indian Ocean, the lower castes in the Hindoo Chinese States exhibiting the Mongolian characteristics. They include also a great part of the Siberians, and stretching along the Polar Seas, have degenerated into a dwarfish and filthy race called Esquimaux, who are supposed to be a mixture between this class and the American aborigines. The Esquimaux seldom exceed four feet in height, and the tallest of them do not exceed five.

3. *The American Indian.*—These have the skin dark, and of a red or copper colour; hair black, thick, and straight, with little beard, nose prominent, and forehead low. In stature, they nearly equal ourselves, but are not so muscular or strongly made. In intellectual powers, they appear to be even below the Asiatics. The Mexicans and Peruvians, when discovered by Europeans, had arrived at a point of civilization where they were remaining stationary, yet almost ignorant of the simplest arts and manufactures necessary for the comfort of civilized life. North America was thinly tenanted by warlike tribes of hunters, among whom civilization had made no progress. The American Indians are more famous for cunning than courage; they are not, however, devoid of fortitude. The fatigues and privations to which they are accustomed from infancy, render them patient in adversity; and they both inflict and endure pain with an indifference which can scarcely be credited. The Esquimaux in the north strongly resemble the Laplanders of Europe.

4. *The Negro, or Ethiopian Variety.*—These have the skin black, hair black, woolly, and curled, lips thick, forehead low, narrow, and slanting, and teeth as white as ivory. Their skin is particularly soft; and their whole frame has a relaxed appearance, the result of their debilitating

climate. This race occupies the whole of the vast region of Africa, except on the north and east of the Great Desert. They are of mean capacity, and indolent in their habits; their cities are an assemblage of huts; their governments are petty despotisms; and their religion is superstition. Since the discovery of America and the West Indies, numbers of this unhappy race have been yearly carried off to work as slaves in the plantations. The curse pronounced upon Canaan, the son of Ham, that he should be "a servant of servants," is thus, in his posterity, even at the present day receiving its fulfilment.

5. *The Malay Variety.*—This race, inhabiting the numerous groups of islands which spangle the bosom of that vast ocean which washes the shores of Asia, of America, and of Africa, is found to exhibit a great diversity of characteristics; and though here ranked as a separate class, they might, without propriety, be referred to different origins. The general colour is brown or black, and the frame robust; but these vary from the vigorous New Zealander, and the slender and fair-complexioned Otaheitan, to the dwarfish New Guinea-Man, with a skin of a sooty black. The inhabitants of New Zealand, Otaheite, Friendly Islands, and Sandwich Islands, have, since their first intercourse with Europeans, made considerable progress in the arts of civilization. The rest are mostly in a savage state; Malacca, Sumatra, Borneo, and the Manillas, exhibiting the Malay race in its purest form; whilst the inhabitants of Madagascar assimilating to those of the neighbouring continent, seem, however, to surpass them in energy and industry.

II.—*Monkeys.*

No animals appear to have excited so much interest or speculation as those of the monkey tribe. Their similarity in outward form to the human race, indeed, is such, that theoretical philosophers have been found so bold and infatuated, as to maintain, that men and monkeys belong to the same species. We need not, therefore, be surprised, that the untutored Indian has regarded them as supernat-

ural beings; and that the negroes, in their simplicity, have imagined them to be a foreign nation come to inhabit their country, but that they do not speak for fear of being compelled to work.

In India, edifices have been erected in which thousands are kept in fancied ease and indulgence. The Brahmins have even raised them to the rank of gods, and a temple erected for their worship, is described to have been of such magnificence, that its portico alone was supported by seven hundred columns. The ancient Egyptians likewise appear to have held them in the greatest reverence, as we find them represented among other sacred figures in their sculptures, and the bodies of monkeys are even found among their "imperishable" mummies.

The monkey tribe is very numerous. They have been classified in different ways, but the more prominent distinctions are, Apes, Baboons, Monkeys, Sapajous, Segoins, and Lemurs. The varieties in the larger tribes of the monkey kind are but few, but in the smaller class they are too tedious for enumeration, and beyond our limits to advert to. They are to be found near the Cape of Good Hope, in Egypt, Barbary, and the more southern parts of Spain, particularly the precipices about Gibraltar; but there is scarcely a country in the tropical climates that does not swarm with them—and scarcely a forest that is not inhabited by a race of Monkeys, distinct from all others. They are, with few exceptions, gregarious, and may be said to live entirely on vegetables, though they occasionally devour insects, wild honey, eggs, and sometimes the young of birds, when these fall in their way.

Of the Apes, which have no tail, the *Orang-Outang*, or wild man of the wood, bears the nearest resemblance to man. That termed the *Black Orang*, or the *Chimpanzee*, is a native of the Guinea Coast, and Angola, in Africa, where they are said to herd together in vast troops. They are covered with shining black hair, and are from five to six feet high. The *Red*, or *Asiatic Orang*, sometimes also called *Jocko* and *Pongo*, inhabits the forests of Borneo and Eastern Asia, and is covered with red shining hair. It is from five to seven feet in height, and is said to be very strong and powerful.

In an account of one of the black Orangs brought from

the Gulf of Guinea by Captain Payne, it is recorded, "that when it first came on board, it shook hands with some of the sailors, but refused its hand with marks of anger to others, without any apparent cause. It soon, however, became familiar with the crew, except one boy, to whom it never was reconciled. When the seamen's mess was brought on deck, it was a constant attendant—would go round and embrace each person, while it uttered loud yells, and then seat itself among them to share the repast. When angry, it sometimes made a barking noise like a dog; at other times it would cry like a pettish child, and scratch itself with great vehemence. It generally walked on all fours, and did not seem fond of the upright position, though it could run nimbly on two feet for a short distance. It had great strength in the four fingers of its superior extremity; for it would often swing by them on a rope upwards of an hour without intermission. It ate readily of every sort of vegetable food; at first it did not relish flesh nor wine, but afterwards it seemed to like the latter, and indeed, once stole a bottle of wine, which it uncorked with its teeth and began to drink. It learned to feed itself with a spoon, to drink out of a glass, and showed a general disposition to imitate the actions of men. It seemed to take a pride in clothing, and often put a cocked hat on its head."

Dr Abel, who brought a young red Orang into this country in 1819, has given an account of it which we abridge:—

"He soon became familiar with the sailors, and surpassed them in agility. They often chased him about the rigging, and at first starting he would endeavour to outstrip his pursuers by mere speed, but when much pressed, he would elude them by seizing a rope, and swinging out of their reach. At other times he would patiently wait on the shrouds, or at the mast-head till his pursuers almost touched him, and then suddenly lower himself to the deck by any rope that was near him, or bound along the main stay from one mast to the other, swinging by his hands, and moving them one over the other. When in a playful humour he would often swing within arms-length of his purruer, and having slapped him with his hand, throw himself from him. He commonly slept at

the mast-head, after wrapping himself in a sail, or if the sails were all set, he would hunt about for some other covering, and either steal one of the sailor's jackets, or shirts that happened to be drying, or empty a hammock of its contents. I seldom came on deck without sweatmeats or fruit in my pocket, and could never escape his vigilant eye. Sometimes I endeavoured to evade him by ascending to the mast-head, but was always overtaken, or intercepted in my progress. When he came up with me on the shrouds, he would secure himself by one foot to the rattling, and confine my legs with the other and one of his hands, whilst he rifled my pockets. If he found it impossible to overtake me, he would climb to a considerable height on the loose rigging, and then drop suddenly upon me. Or if, perceiving his intention, I attempted to descend, he would slide down on a rope and meet me at the bottom of the shrouds."

The *Baboons*, with short tails, the most disgusting of the whole tribe of monkeys, are from three to four feet high. Their snout, for it can hardly be called a face, is long and thick, and on each side of their cheeks they have a pouch into which they occasionally put their provisions. They are the most unlike man in form, and approach nearer the dog in face. They are very mischievous, and instances are related of their cunning and ingenuity in robbing orchards or vineyards. On these occasions, they set out in large companies, and while some enter the enclosure, one is placed as a sentinel to give notice of danger. The rest stand without the fence and form a line from the place to their rendezvous. The plunderers within the orchard then throw the fruit to those that are without, who pitch it from one to another all along the line, till it is safely deposited at the headquarters. In performing this they catch the fruit as readily as the most skilful tennis player can a ball. The business is conducted with great expedition, and the most profound silence, the sentinel all the time being most anxious and attentive. Should he perceive any one approaching, he instantly sets up a loud cry, when the whole scamper off, not, however, without first filling their mouth and hands with their booty.

The *Common*, or *Long-tailed Monkeys*, are the most

numerous, and exhibit a great variety of size and shape. They are mild and playful, easily tamed, and very amusing in their tricks. The *Proboscis Monkey*, one of this tribe, has a very singular and grotesque appearance from the enormous length of its nose. The face is completely black, its body thick, and belly protuberant. It is found in great numbers in Borneo.

The *Sapajous* are natives of America, and are to be met with in great numbers and variety in Guiana and Brazil. They are from seven inches to three feet long, and differ from monkeys of the old world in the make of their nostrils, in their having no callosities, and no cheek pouches. They have very long tails, termed prehensile, which they use in rapidly swinging from branch to branch, and from tree to tree. The *Segoins* are a similar tribe, which have also very long tails, but not prehensile.

The *Lemurs*, so called from their nocturnal habits, are a timid and gentle race. They are only found in Madagascar, where they exist in great numbers. They are easily distinguished by their face, which is elegant and pointed like that of a fox. They pass the day in slumber, and only appear abroad during the night; hence their name, which is derived from a Latin word signifying a ghost.

The imitative pranks of monkeys have sometimes been of a very ludicrous cast. We have room only for a very few. The King of Wirtemberg was an extensive collector of animals, and among others had a great company of monkeys, and a diminutive race of cows not exceeding three feet high. The monkeys and cows had been kept in separate enclosures, but were afterwards put into the same, divided into two parts by a high palisade. The cows soon after this arrangement were observed to suffer in their condition, and to yield less milk than formerly. The cause remained a mystery for some time, till one night the keeper's son returning home late, heard a noise in the enclosure, when creeping softly forward to discover the cause, to his great astonishment he beheld the monkeys riding races upon the cows. On visiting the beasts next morning, he found the monkeys snoring away as if nothing had happened during the night.

Stedman, in his account of Surinam, relates, that when

in command of a flotilla of barges in an inland part of the river, he used every morning to wash himself, and clean his teeth upon deck, dipping his sponge and tooth-brush into the water. He had pursued this practice for a few days, when he was surprised to perceive a monkey engaged in the same manœuvre, and soon after he observed that the fashion had been universally adopted, and that swarms of monkeys lined the shore, who were to be seen, every morning washing and cleaning their teeth with small sticks of willow, which they used up and down, or right and left, with the greatest dexterity.

From a hint of this kind we have heard of a method having been adopted to capture this mimic race. The person desirous of doing so, would wash his face within sight of the monkeys, and then retire, leaving basins containing thin warm glue, with which they might follow his example. The monkeys would then descend from the trees, but after performing the ceremony, found themselves unable, from their clotted hair and eyelids, to effect their retreat, and so fell an easy prey in consequence of their imitative propensity.

The consequences of their imitation have sometimes been of a very different kind. It is related of a sailor who had a quantity of dollars in his chest, that he frequently retired to count his store, and while doing so, made every piece in succession ring upon the lid to ascertain whether or not it was counterfeit. A monkey who happened to be on board had observed him while so employed, and one day finding the chest open, seized the purse, but was surprised by the sailor, just when beginning to put the dollars to the test. Being determined, however, to go through the ceremony, he scampered off with the purse, and after a chase reached the mast head, where, finding himself beyond the reach of his pursuer, he began deliberately to take out the pieces one by one, and make them ring upon the top of the mast, to the great mortification of the sailor, and the infinite amusement of his mess-mates, as they beheld the dollars one by one rebound and disappear in the sea.

III.—*Birds :—Their peculiar Structure.*

THAT branch of Natural History which treats of birds is called Ornithology, from two Greek words, meaning a *bird*, and a *history* or *discourse ;* so that the meaning of the term is, a *bird history.*

In no part of the animal kingdom, perhaps, are the bountiful provisions of the Creator for the well-being of his creatures more pleasingly illustrated than in this class; the splendour of their plumage, the elegance of their forms, and the gracefulness of their motions, never fail to attract our attention. But how much more worthy of admiration are the beautiful contrivances by which they are fitted for the life they are destined to lead !

Two very opposite qualities (great muscular power, and, at the same time, a small comparative weight), were evidently needed, to enable a living creature to support itself in so rare a medium as air ; and, to that end, we find these properties combined in the highest degree of perfection in birds. In the first place, their bones, instead of being nearly solid, as is the case among the beasts, are hollowed out like cylinders, and although at first sight it might be supposed that this construction would render them less strong, it can be proved by experiment, that the contrary effect is produced, and that the same quantity of material, if formed into a hollow tube, would be less easily broken than if it had been made into a solid column of the same length.

Birds being intended to move in the air, and only in a few instances to spend much of their time on the ground, have the muscles of the legs comparatively small, while those by which the wings are moved, are more than four times the weight of all the others put together. The position, also, of these large muscles, is of great service in keeping the bird steady in its flight, being of much the same use to the animal, as ballast is to a boat; and placed in the same relative situation. The wings and tail, by which its motions are guided, are also formed with the same regard to their intended uses. The arrangement of the wing-feathers is such, as to form a hollow in the under part, giving the wings, in this manner, a greater *hold*, as

it were, of the air; while the tail, which serves to counterbalance the head and neck, guides the animal's flight like a rudder, and greatly assists it either in its ascent, or when descending.

A curious provision is made to prevent the possibility of a bird falling from its perch, through fatigue or otherwise. This consists in a series of long muscles, or rather tendinous cords, fixed to the lower part of the skeleton, running down behind the thigh bone, and in front of the leg, to the toes; and so contrived, that the simple weight of the bird, in a crouching position, causes the toes to retain the grasp of the perch.

We know by our own feelings, when running, or in any other way violently exerting ourselves, the necessity there is for a greater supply of air than in ordinary cases —that is, we are obliged to breathe more rapidly. The exertions of a bird in its flight are infinitely greater than any that can be borne by the swiftest land-animal, and we find, therefore, the blood more exposed to the influence of the air in this class than in any other, for it not only freely enters the lungs, but penetrates by numerous openings into every part of the body; and as the heat of the blood is in proportion to the rapidity with which it moves, and to its more perfect exposure to the influence of the external air, we find the blood of a bird much warmer than that of a quadruped, and it is enabled to endure a much greater degree of fatigue.

As to the external parts of birds, they seem surprisingly adapted for swiftness of motion. The shape of their body is sharp before: it then rises by a gentle swelling to its bulk, and falls off in an expansive tail, that helps to keep it buoyant, while the fore-parts are cleaving the air by their sharpness. Their speed is likewise promoted by the neat position of their feathers. These lie all one way, mostly tending backwards, thus offering the least possible resistance to the air; while from their exact and regular order, and the vacancies at their roots being filled with soft down, they are peculiarly fitted to repel the injuries of the weather. But, lest the feathers should spoil by their violent attrition against the air, or imbibe the moisture of the atmosphere, the animal is furnished with a gland behind, containing a proper quantity of oil, which

the bird presses out with its bill, and lays smoothly over every feather when necessary. The supply of this unctuous matter, is invariably proportioned to the necessities of the different species, those having most that reside constantly in the open air, and those that live principally under cover having a more scanty share. The deficiency of this supply is the cause why poultry, when wet, exhibit a ruffled and uncomfortable appearance: and the abundance of it in swans, geese, ducks, and all waterfowl, imparts to their flesh a peculiar flavour, and, in some, renders their flesh so very rancid, as to make it utterly unfit for food.

Lastly, in contemplating the external formation of birds, we cannot but admire the moveable membrane, which, like a veil, they have the power of drawing over the eye, to protect it from injury when passing through hedges or thickets; and the faculty which the bird possesses of rendering the eye more or less convex, so as to perceive the insect that is within a few inches of it, and the bird of prey, which may be rapidly approaching it, at the distance of several miles.

IV.—*Rapacious Birds, or Birds of Prey.*

Birds of the rapacious kind may be readily distinguished by their strong-hooked beaks, and sharp and powerful claws. With the exception of some of the vulture tribe, they are unsociable in their habits, leading a solitary life, and avoiding the haunts of men. They frequent the lonely cliffs that overhang the sea, the highest trees in the most unfrequented forests, and the loftiest habitable spots of the mountain chains, both of the Old and New Continents. In warm climates, where numerous species of these birds are to be found, they may be considered among the benefactors of mankind, as along with the Jackals and Hyænas, they consume the putrid carcasses of other animals, which would otherwise engender disease. Indeed, in some of the Southern States of North America, they are so highly appreciated, that a fine is imposed upon such persons as are convicted of having wilfully destroyed them.

Birds of prey have been arranged in two classes; the *Diurnal*, including vultures, and the Falcon tribe; and the *Nocturnal*, including every species of owl.

The vultures, with the exception of one species, may be distinguished by their long naked necks, while their attitude is not so upright as that of the eagle, and their flight more difficult and heavy. The more remarkable are, the *Condor*, which is now included in this class,—the *King of the Vultures*, the *Carrion Vulture*, or *Turkey Buzzard*, so called from its size and resemblance to that bird at a distance,—the *Bearded Vulture*, or *Vulture Eagle* of the Swiss and German Alps, and the *Griffon Vulture*.

The *King of the Vultures* is a native of America, abounding in Mexico and Paraguay, and the intermediate countries. Though among the smaller species of the Vulture tribe, it surpasses them all in elegance and the splendour of its colours, being variegated with grey, flesh-colour, fawn, and black. Its comb is of a brilliant orange, the eye encircled by a skin of a scarlet colour, and the front of the neck striped with blue. The splendour of its plumage, however, would appear not to be the sole cause of its regal appellation, as the other vultures, it is said, stand so much in awe of it, as to abandon their prey whenever it makes its appearance.

The *Vulture Eagle* of the Alps is the largest of European birds of prey, being upwards of four feet in length, and from nine to twelve feet in expanse of wing. It carries off sheep, lambs, goats, and calves; and it is said sometimes to have descended with such irresistible force upon the chamois hunter, as to dash him from a precipice into the gulf below. The inhabitants of the Alps assert, that it sometimes carries off children to feed its young, and the assertion does not appear to be without foundation.

The extraordinary powers of vision by which birds of this class discover their food, has frequently been made the subject of experiment. A modern traveller thus describes the "gathering" of the vultures. "Desirous of observing how so great a number of vultures could congregate together in so short a space of time, I concealed myself one day in a thicket, after having killed a large gazelle, which I left upon the spot. In an instant a num-

ber of ravens made their appearance, fluttering about the animal, and making a great croaking. In less than a quarter of an hour, these birds were reinforced by Kites and Buzzards; and immediately I perceived, on raising my head, a flight of birds at a prodigious height, wheeling round and round in their descent. These, I soon recognised to be vultures, which seemed, if I may so express myself, to escape from a cavern in the sky. The first comers fell immediately upon the gazelle, but when I left my concealment, they betook themselves slowly and heavily to flight, rejoining their comrades, whose numbers continued to increase, so that they seemed almost to precipitate themselves from the clouds to share the spoil."

The Falcon tribe has been divided into Falcons, Eagles, and Hawks. By the first is meant the falcon proper, of which there are several species, and which formerly were trained to the once noble but now neglected amusement of Falconry. These may be known by having their wings as long as the tail or longer, and by the notch or tooth in their beak. The species most usually employed in Falconry was the *Peregrine Falcon.* The *Jer Falcon* was likewise trained for the larger game, such as cranes and herons. This sport was once the amusement of the nobles and sovereigns throughout Europe, and the expense which attended it was very great. The King's Falconer was the fourth officer in the State, but notwithstanding all his honours, he was forbid to take more than three draughts of beer from his horn, lest he should get drunk and neglect his duty. So late as the reign of James I. (of England), we find an instance of £1000 being given for a cast of hawks; and in the time of Edward III., it was made felony to steal a hawk; and to take its eggs, even in one's own grounds, was punishable with imprisonment for a year and a day, together with a fine at the King's pleasure. The most delightful sport is thought to be the falcon's pursuit of the heron, the kite, or the woodlark. Instead of flying directly forward as some other birds do, these, when they see the approach of the hawk, immediately take to the skies. They fly almost perpendicularly upward, while their ardent pursuer keeps pace with their flight, and tries to rise above them. They both diminish by degrees from the gazing

spectator below, till they are quite lost in the clouds; but they are soon seen descending struggling together, and using every effort on both sides, the one of rapacious assault, the other of desperate defence. The unequal combat is soon at an end; the falcon comes off victorious, and the other killed or disabled, is made a prey either to the bird or to the sportsman.

The rapidity of flight of these birds is amazing, as a hawk has been known to fly 150 miles in one hour, and to continue at the rate of 90 for hours together. Their longevity is likewise remarkable. It is recorded that a falcon with a gold collar round its neck, dated 1610, and which belonged to James I., was found at the Cape of Good Hope in 1793, and was even then still tolerably vigorous. Without disputing the longevity of these birds, it is possible that in this case the collar might have been transferred from one bird to another.

The *Merlin*, though the smallest of British hawks, scarcely exceeding the blackbird in size, is so very courageous as to render him formidable to birds far superior in size. It has been known to kill partridges, larks, and quails by a single blow.

The *Kite*, called in Scotland the *Gled*, is a large and handsome bird, but destitute of the courage of its tribe, carrying off the defenceless chicken or the wounded bird. It is of a dark colour, about three feet long, and five feet in extent of wings. It may be distinguished by its forked tail and easy flight, gliding or sailing through the air without any apparent motion of its wings, rather than flying. Hence, the schoolboy's paper kite has evidently derived its name. It possesses, however, a piercing sight; and its flight is amazingly rapid.

The Eagle has already been noticed in a former volume, but we may remark in passing, that the Golden Eagle is said to have been employed in falconry, though found very untractable. In the present day, in the East, some of these birds are trained to hunt the deer and other animals.

All birds of the Owl kind are distinguished from others by having their large and projecting eyes formed for seeing better in the dusk than in the broad glare of sunshine. They may be divided into two sorts: those that have

horns, and those without. These horns are nothing more than a few feathers that stand up on each side of the head over the ear, and give this animal a kind of horned appearance. Of the horned kind is the *Great Horned Owl*, which appears very large owing to the fulness of its plumage. Next to this is the *Common Horned Owl*, of smaller size: the expanse of wing of the former being five feet, of the latter, but three. There is still a smaller kind of horned owl about the size of the blackbird, with horns composed of only one feather about half an inch in height.

Of the tribe without horns, the *Howlet* is the largest, with dusky plumes and black eyes: the *Screech Owl* is of a smaller size; the *White Owl*, about as large as the former; and lastly, the *Great* and *Little Brown Owls*; to which might be added a catalogue of about thirty different species of foreign denominations differing but little from our own.

These birds set out in pursuit of their prey in the dusk of the evening, and with a motion of wing scarcely audible, thread the grove, or skim along the hedges in quest of small birds or mice. In destroying the latter, one owl is said to be of more service than six cats. An old writer says, "In the year 1580, at Hallowtide, an army of mice so over-run the marshes near Southminster, that they eat up the grass to the very roots. But at length, a great number of strange painted owls came and devoured all the mice. The like happened in Essex about sixty years afterwards."

There is something always terrifying in the hideous note of these birds, which is often heard in the silence of midnight, and breaks the general pause with a horrid variation. Wilson, the American Ornithologist, speaking of a species of horned owl found in America, says, "As soon as evening draws on, and mankind retire to rest, he sends forth such sounds as seem scarcely to belong to this world, startling the solitary pilgrim as he slumbers by his forest fire, 'making night hideous.' Along the mountainous shores of the Ohio, and amidst the deep forests of Indiana, alone, and reposing in the woods, this ghostly watchman has frequently warned me of the approach of morning, and amused me with his singular exclamations

sometimes sweeping down and around my fire, and uttering a loud and sudden, *Waugh O! Waugh O!* sufficient to have alarmed a whole garrison."

V.—*Birds of the Pie Kind.*

UNDER this class of birds, we may arrange all that noisy, restless, chattering, teasing tribe, that lie between the hen and the thrush; which, from the size of the raven, down to that of the woodpecker, flutter round our habitations, and rather with the spirit of pilferers, than of robbers, make free with the fruits of human industry. It consists of Ravens, Crows, Jackdaws, Magpies, Cuckoos, Woodpeckers; including also some of the more gaudy tenants of the tropics, as Parrots, Birds of Paradise, and others, with all their respective varieties.

The *Raven*, the *Carrion Crow*, and the *Rook*, are so well known, that a long description would but obscure our ideas of them. The Raven is the largest of the three, and distinguished also by its bill, which is more hooked. It is in length upwards of two feet, and the expansion of its wings more than four. It is of remarkable docility; may be trained for fowling like a hawk; may be taught to fetch and carry,—to speak like a parrot, and even, according to some, to sing like a man. Their longevity is likewise remarkable, some of them having lived near a hundred years.

The *Magpie* is also a well-known bird. We may remark, however, that its colours of white, black, green, and purple, with the rich and gilded combination of the glosses on its tail, are as fine as any that adorn the most beautiful of the feathered tribe. But it has too many of the qualities of a beau to depreciate these natural perfections. Vain, restless, loud, and quarrelsome, it is an unwelcome intruder everywhere, and never misses an opportunity of doing mischief.

Woodpeckers live chiefly upon the insects contained in the body of trees; and for this purpose are furnished with a straight, strong, and sharp bill, made for piercing and boring. They have a tongue of very great length; round, ending in a sharp, stiff, bony thorn, dentated on

each side, to strike ants and insects when dislodged from their cells. Their legs are short and strong; their toes stand two before and two behind; and their tail is composed of two hard and elastic feathers, which they use as a prop to assist them in climbing. Thus provided, they wander over the forest in search of hollow or decayed trees, on which "tapping" with their beaks, they insinuate their tongues into the holes or crevices in quest of the insects, on which they feed. The woodpecker sometimes likewise attacks ants' hills, pecking them with its beak to call them abroad; it then thrusts out its long red tongue, which being like a worm, the ants come to settle on it in great numbers, when the bird suddenly withdraws it and devours them. It makes circular holes in trees in which to form its nest, and this it does with mathematical accuracy. The different species are extremely numerous, and to be seen in the forests of every part of the world, except New Holland.

The *Oriole* is of the size of a thrush, and has been called the golden thrush and the witwal. The principal colours are a rich yellow and a glossy black. The nest of this bird is of the shape of a purse, and like those of others of the woodpecker tribe, is suspended from the outermost twigs of trees, where it is safe from the attacks of monkeys, snakes, and other animals. It is common in France, has very rarely visited England, but is to be found in America in the greatest variety and beauty.

The *Nuthatch* is about six inches long, and weighs nearly an ounce. Its chief colours are red, orange, and white. It feeds on insects, and on nuts, which it lays up in the hollow parts of a tree; and it is curious to observe it bring them out one by one—place them in a chink, and break them with a single stroke of its bill, while it catches the kernel, on which it feeds.

The *Creeper* is the smallest of European birds, except the crested wren, and weighs only five drachms. The upper part of the body is brown and black, and the breast and belly of a silver white. It feeds on insects, and builds in the holes of trees.

The *Toucan*, of which there are several varieties, is only to be found in South America. Their feathers are of a most beautiful black, variegated with white, orange,

and scarlet. It is about the size of a jackdaw, which it likewise resembles in shape, with a large head to support its monstrous bill, which is six inches and a half long, and above two inches broad in the thickest part. In some kinds its bill is said to be about as large as its body. It is harmless and gentle, being easily tamed, and lives only on a vegetable diet.

The *Parrot* is the best known among us of all foreign birds, as it unites the greatest beauty with the greatest docility. They may be divided into Maccaws, or large Parrots; Parroquets, or small parrots; Cockatoos, with a large crest; Parrots without a crest; and Lories, which are nearly white. Of the Parrot tribe there are a great many species, of almost every variety of colour. The groves of the East and West Indies swarm with them; in Africa travellers have counted more than a hundred different kinds; in South America they are docile and talkative; in all the islands of the Pacific and Indian Ocean, they are to be found in great variety and abundance, and add to the splendour of those woods which nature has dressed in eternal green. But the most wonderful circumstance connected with these birds is the extraordinary power which they possess of imitating the human voice—a faculty which they possess in greater perfection than any other bird.

The *Birds of Paradise* in beauty surpass all the others of the Pie kind, and have been so named from the exceeding splendour of their plumage. Of these there are several species, all to be found in the Islands of the Indian Ocean; but the best known is the Great Bird of Paradise, which is about the size of a thrush. The head, the throat, and the neck, are of a pale gold colour; the hinder part of the head of a shining green mixed with gold, and the body and wings are covered with beautiful brown, purple, and gold feathers. The tail may be said to consist of a bunch of feathers, of which, those above are of a pale yellow, and those below are white, and longer than the former. But what chiefly excites curiosity are, two long naked feathers, that spring from above the tail, and are usually about two feet long, of a deep black colour, and bearded at the beginning, and end with small feathers of a changeable hue. Their skins, when deprived of the

legs, are used by the natives as ornaments for the head, being killed with blunt arrows; and they are likewise sold to Europeans for the same purpose.

The *King-fisher* is one of the most lovely of European birds, but at the same time one of the filthiest in its habits. It is not much larger than a swallow, with a long and powerful bill, while its legs, feet, and tail, are extremely short. It preys on fish, and will sit for hours together, patiently perched on the branch of some tree overhanging the stream, watching for the passing of some of its finny inhabitants, on which it darts with unerring aim. Its colours are green, azure, blue, and orange; and when suspended in the air in a bright day, the plumage exhibits a beautiful variety of the most dazzling and brilliant colours. This bird, the *Halcyon* of the ancients, has been the cause of many a fabulous tale: it was said to build its nest upon the waters, and floating gently on their surface, to still the troubled waves, wherever it moved. Its name, even yet, preserves part of its original meaning, in the phrase, *Halcyon days*, when speaking of happy times.

VI.—*Pigeons.*

THE Pigeon tribe, though classed with birds of the Pie kind, do not deserve the general character of these birds, given in the introduction to that tribe. In all ages, the Pigeon and the Dove have been regarded by mankind as emblems of simplicity and purity of heart: "Be ye," says the Scripture, "wise as serpents, and harmless as doves." This gentleness and natural timidity can only be equalled by their affection for their offspring and their mates. With the dove, none but pleasurable feelings are associated. "The winter is gone and past, the summer is come, and the voice of the turtle dove is heard in our land." It forms a never-failing image in all the poetry of the heart. It is the messenger of love,—it is the dove from the ark,—it is the beautiful symbol of fidelity which we prize and cherish, when smitten ourselves and deserted. In its nest, love, though welcomed nowhere else, still finds a home:

"On earth unseen, or only found
To warm the turtle's nest."

Viewed in whatever character we please, it is ever an bject of delight. Its form corresponds with its moral qualities—beautiful, but of a subdued beauty, clothed with chaste colours, possessing a meek eye, a graceful carriage,—flying low, and inhabiting in preference the vicinity of human dwellings, it is seen by all and loved by all.

Pigeons have been variously classed, but it will be sufficient to notice the more prominent of the species. The *Cushat*, or *Ring-Dove*, is widely diffused over Europe, and is the wild pigeon of our woods; the *Wood-Pigeon* is inferior to the last in size, and in Britain is principally known in the Midland and Southern counties of England; the *Rock-Dove*, is the stock of our common pigeon; it builds in hollows in decayed trees, or in the higher branches; under the form of the *Common Pigeon* it is better known, and when thus domesticated, is said to be so prolific that near fifteen thousand may, in the space of four years, be produced from a single pair. The *Carrier Pigeon* is another of the same species, which, on account of its great attachment to its home, is frequently employed in conveying intelligence. For this purpose it is taken to the place from which the information is required, and, a small note or billet being tied under its wing, when set at liberty, it returns to its home with the greatest certainty and speed. In the year 1830, one of these birds conveyed from Paris to Brussels, in a few hours, the following important intelligence in this pithy sentence,—"*Paris up—King Down—Ministers off.*" The carrier arrived in unusually quick time, owing, it is supposed, to the fright it got when starting from Paris, in the midst of the confusion, and the discharge of fire-arms.

The *Turtle-Dove* inhabits the Old Continent, but it is known in England only as a migratory bird—arriving in May and leaving in September. It is much smaller than any of the preceding, and is noted for its fidelity; if a pair be put into a cage and one of them die, the other will not survive it.

The *Aromatic Vinago*, or *Green Pigeon*, is a native of India, and the Islands of the Eastern Archipelago. The

colour of the head and lower part of the body is green, the back a dark brown tinged with purple, while the tips of its wings are edged with the brightest yellow.

But by far the largest of the whole tribe is the *Crowned Goura Pigeon*, another inhabitant of the Indian Archipelago, being about twenty-eight inches in length. The head is ornamented with a large semicircular crest always erect, and of a greyish blue, as well as the head, neck, and lower parts of the body. The back is a beautiful purple brown, with a broad bar of white across the wings.

The last we shall notice is the *Passenger Pigeon* of North America, remarkable for the inconceivable multitudes in which it migrates from one part to another of that vast continent. Audubon, the American Ornithologist, thus describes their astonishing appearance on such an occasion :—" The air was literally filled with Pigeons; the light of noon-day was obscured as by an eclipse; the dung fell in spots, not unlike melting flakes of snow ; and the continued buzz of wings had a tendency to lull my senses to repose.

" The banks of the Ohio were crowded with men and boys, incessantly shooting at the pilgrims, which then flew lower as they passed the river. Multitudes were thus destroyed. For a week or more, the population fed on no other flesh than that of pigeons, and talked of nothing but pigeons. The atmosphere, during this time, was strongly impregnated with the peculiar odour which emanates from the species."

He thus describes their place of nightly rendezvous on the banks of the Green River, in Kentucky. " It was, as is always the case, in a portion of the forest where the trees were of great magnitude, and where there was little underwood. It was forty miles in length, and rather more than three in breadth. My first view of it was about a fortnight after the period when they had made choice of it, and I arrived there nearly two hours before sunset. Few pigeons were then to be seen, but a great number of persons, with horses and waggons, guns, and ammunition, had already established encampments on the *borders*. Two farmers from the vicinity of Russelsville, distant more than one hundred miles, had driven upwards of three hundred hogs to be fattened on the pigeons which

were to be slaughtered. Many trees, two feet in diameter, I observed, were broken off at no great distance from the ground, and the branches of many of the largest and tallest had given way, as if the forest had been swept by a tornado. Everything proved to me that the number of birds resorting to this part of the forest must be immense beyond conception. The sun was lost to our view, yet not a pigeon had arrived; everything was ready, and all eyes were gazing on the clear sky, when suddenly there burst forth a general cry of 'Here they come!' The noise which they made, though yet distant, reminded me of a hard gale at sea, passing through the rigging of a close-reefed vessel. As the birds arrived and passed over me, I felt a current of air that surprised me. Thousands were soon knocked down by men armed with poles. The birds continued to pour in. The fires were lighted, and a magnificent, as well as wonderful, and almost terrifying sight, presented itself. The Pigeons, arriving by thousands, alighted every where, one above another, until solid masses, as large as hogsheads, were found on the branches all around: here and there the perches gave way under the weight, with a crash, and, falling to the ground, destroyed hundreds of the birds beneath, forcing down the dense groups with which every stick was loaded. It was a scene of uproar and confusion; I found it quite useless to speak, or even shout to those persons who were nearest to me; even the reports of the guns were seldom heard, and I was made aware of the firing only by seeing the shooters re-loading.

"No one dared venture within the line of demarcation. The Hogs had been penned up in due time, the picking up of the dead and wounded being left for the next morning's employment. The Pigeons were constantly coming, and it was past midnight before I perceived a decrease in the number of those that arrived. The uproar continued the whole night. Towards the approach of day the noise in some measure subsided; long before objects were distinguishable, the Pigeons began to move off in a direction quite different from that in which they had arrived the evening before, and at sunrise all that were able to fly had disappeared. The howlings of the Wolves now reached our ears, and the Foxes,

Lynxes, Cougars, Bears, Racoons, Opossums, and Polecats, were seen sneaking off: whilst Eagles and Hawks of different species, accompanied by a crowd of Vultures, came to supplant them, and enjoy their share of the spoil."

VII.—*Birds of the Sparrow kind.*

The thrush
And woodlark, o'er the kind-contending throng
Superior heard, run thro' the sweetest length
Of notes; when listening *Philomela* deigns
To let them joy, and purposes, in thought
Elate, to make her night excel their day.
The blackbird whistles from the thorny brake,
The mellow bullfinch answers from the grove;
Nor are the linnets, o'er the flowering furze
Poured out profusely, silent. Joined to these,
Innumerous songsters, in the freshening shade
Of new sprung leaves, their modulations mix
Mellifluous. THOMSON.

THE birds which compose this class, chiefly live in the neighbourhood of man, and are his greatest favourites. These little painted songsters have his affections, as well from their beauty as their melody; they fill his groves with harmony, and raise his heart to sympathize with their raptures.

Singing, among birds, is almost universally the prerogative of the male. Upon the female devolves the fatigue of incubation, during which the male sits upon some neighbouring tree, continuing at once to watch and to sing, alleviating her fatigues, or, by a sudden stop in the melody, the signal of danger, warning her to provide for her security.

The *Missel Thrush* is the largest of all the birds of song. It differs scarcely in any other respect from the Thrush, except that the spots on the breast are larger. Its song is very fine, which it begins in Spring, sitting on the summit of some high tree. It feeds on insects, holly and mistletoe berries,—whence the derivation of its name.

The *Song Thrush*, *Throstle*, or *Mavis*, though less in size than the former, excels it in voice. From about the beginning or middle of February till November, with little intermission, the wood is enlivened with his song.

"Varied as are his plumes; and as his plumes
Blend beauteous each with each, so run his notes
Smoothly with many a happy rise and fall.
How prettily upon his parded breast
The vividly contrasted tints unite,
To please the admiring eye; so loud and soft,
And high and low, all in his notes combine
In alternation sweet to charm the ear."

The *Blackbird*, *Ouzel*, or *Merle*, which in cold countries, and particularly upon the Alps, is sometimes seen all over white, is a beautiful and canorous bird, whistling all the spring and summer with a note, at a distance, the most pleasing of all the grove. It is the deepest toned warbler of the woods; but it is rather unpleasant in a room, being loud and deafening.

"The Merle's note,
Mellifluous, rich, deep-toned, fills all the vale,
And charms the ravished ear. The hawthorn bush,
New budded, is his perch; there the grey dawn
He hails; and there, with parting light, concludes
His melody."

The *Ring Ouzel* rather exceeds the blackbird in size. It appears of a dull black, and on the breast is a patch of white passing a little backwards like a collar. They generally build near streams, and are birds of passage in all the southern parts of Europe.

Nearly allied to the last is the *Water Ouzel*, called also the *Water Crake*, or *Water Craw*. It is rather less than a blackbird. The upper parts of the body have more of a brownish cast than in the former bird. It does not go in flocks like the Ring Ouzel, but lives chiefly in the neighbourhood of streams, and particularly such as run among rocks. By the older naturalists it is asserted that it dives after small fishes, and even runs after them at the bottom, as on land. This, however, is rather improbable, when we consider the difficulty it must meet with in its passage through the water. By others it is maintained that it dives in the water for the purpose of feeding on salmon roe, where this is to be found; and what is much more likely, for the larvae of the water-fly, which are found on stones at the bottom of streams. When disturbed it takes to flight with a chirping noise: but in spring its note is considered very fine.

The *Blue Bird* resembles the blackbird in all but its blue colour, but is in every respect far superior. It lives in the highest parts of the Alps, and even there chooses the most craggy rocks, and the most frightful precipices for its residence. It not only whistles in the most delightful manner, but may be taught to speak with an articulate distinct voice. Its colour, about the beginning of winter, from blue becomes black, which changes again to its original hue on the first approach of spring.

To this tribe might be added above one hundred other birds of nearly the thrush size, living like them upon fruit and berries, and adorned with every variety of the most beautiful colours. But passing over these, we shall only mention the *American Mocking-bird*, plain indeed in appearance, being of a grey colour, and having a reddish bill, but celebrated no less for the charms of its own natural notes, than for the singular power which it possesses of imitating the tones of every animal of the forest. In exercising this peculiar gift, it seems to take delight in alternately alluring other birds by the call of their mates, and on their near approach, terrifying them with the screams of the eagle, or of other birds of prey. It usually frequents the houses of the American planters; and, sitting all night on the chimney top, pours forth the sweetest and the most various notes of any bird whatever. Wilson thus describes its surpassing melody:—"In his native groves, mounted upon the top of a tall bush or half grown tree, in the dawn of a dewy morning, while the woods are already vocal with a multitude of warblers, his admirable song rises pre-eminent over every competitor. The ear can listen to his music alone, to which that of all the others seems merely an accompaniment. His notes are bold and full, and varied seemingly beyond all limits. They consist of short expressions of two, three, or, at the most, of five or six syllables, generally interspersed with imitations, and all of them united with great emphasis and rapidity, and continued with undiminished ardour for half an hour or an hour at a time. His expanded wings and tail glistening with white, and the buoyant gaiety of his action, arresting the eye, as his song irresistibly does the ear, he sweeps round with enthusiastic ecstasy—he mounts

or descends as his song swells or dies away—he bounds aloft with the celerity of an arrow, as if to recover or recall his very soul which expired in the last elevated strain."

The Mocking-bird is about the size of the Thrush, of a grey colour, and is easily domesticated. In his domesticated state, when he commences his career of song, it is impossible to stand by uninterested. He whistles for the dog; Cæsar starts up, wags his tail, and runs to meet his master: he squeaks out like a hurt chicken, and the hen hurries about with hanging wings and bristled feathers, clucking to protect her injured brood. The barking of the dog, the mewing of the cat, the creeking of a passing wheel-barrow, follow with great truth and rapidity. He repeats the tune taught him by his master, though of considerable length, fully and faithfully; he runs over the quiverings of the Canary, and the clear whistlings of the Virginia Nightingale, or Red Bird, with such superior execution and effect, that the mortified songsters feel their own inferiority, and become altogether silent, while he seems to triumph in their defeat by redoubling his exertions.

This excessive fondness for variety, however, in the opinion of some, injures his own song. His elevated imitations of the Brown Thrush are frequently interrupted by the crowing of Cocks; and the warblings of the Blue Bird, which he exquisitely manages, are mingled with the screaming of swallows, or the cackling of hens; amidst the simple melody of the Robin, we are suddenly surprised with the shrill reiterations of the Whip-poor-Will; while the notes of the Kill-deer, Blue Jay, Martin, and twenty others, succeed with such imposing reality, that we look round for the originals, and discover with astonishment, that the sole performer in this singular concert is the admirable bird before us.

VIII.—*Birds of the Sparrow kind continued.*

The *Nightingale* holds the same rank in Europe as a bird of song, that the Mocking-bird does in America. It visits the south of England in the beginning of April and leaves about the end of August. It is unknown in Scot-

land, Ireland, and North Wales. They frequent thick hedges and low coppices, and generally keep in the middle of the bush, so that they are rarely seen. For weeks together, if undisturbed, it sits upon the same tree, while its enchanting strain may be heard all round to the distance of half a mile. It possesses more variety, harmony, and compass in its voice, than any other bird. Song is so peculiarly the attribute of the Nightingale, that even the female possesses it. In calm weather, in the fine nights of spring, when its voice is heard alone, undisturbed by any other sound, nothing can be more delightful; it then pours forth, in their utmost beauty, all the resources of its incomparable voice.

While the Nightingale is so deservedly famed for its vocal powers, the *Red Breast* is no less a general favourite, both on account of his sweet and varied song, and of his confiding and sociable habits. The popular ballad of "The Babes of the Wood" has thrown a kind of sacred halo around the Robin, and procured for him an almost inviolable security. The theme of the nursery, and the pet of every one, he is indeed the sacred bird of Britain. In summer he adorns and enlivens the garden and the grove; but it is in winter that he becomes more particularly domestic. It is then

"He pays to trusted man
His annual visit. Half-afraid, he first
Against the window beats; then, brisk, alights
On the warm hearth; then, hopping o'er the floor,
Eyes all the smiling family askance,
And pecks, and starts, and wonders where he is;
Till more familiar grown, the table crumbs
Attract his slender feet."

The note of other birds is louder, and their inflexions more capricious, but that of the Red Breast is soft, tender, and well supported, and the more to be valued, as we enjoy it the greatest part of the winter.

The *Lark*, whether the Sky Lark, the Wood Lark, or the Tit Lark, are all distinguishable from other little birds by the length of their heel. Of these the *Sky Lark*, or *Laverock*, is the best known. It differs from the other songsters in that it never perches on trees, and sings while on the wing.

"Up springs the Lark,
Shrill-voiced and loud, the messenger of morn:
Ere yet the shadows fly, he, mounted, sings
Amid the dawning clouds, and from their haunts
Calls up the tuneful nations."

Nothing can be more pleasing than to see it ascending, as it does perpendicularly by successive springs; raising its note as it soars, until it seems lost in the immense heights above us; the note continuing, the bird itself unseen; to see it then descending with a swell as it comes from the clouds, yet sinking by degrees as it approaches its nest—the spot where all its affections are centred—the spot that has prompted all this joy. This harmony continues several months, beginning early in the spring, on pairing. In winter they assemble in flocks, when their song forsakes them, and the bird-catchers, in England, destroy them in great numbers for the tables of the luxurious.

The *Blackcap*, sometimes called the Mock Nightingale, is prized by some for the sweetness of its song. It is about the size of the Redbreast; its plumage on the back is of a greyish-green; the breast and belly of an ashy colour, and the top of its head is black, whence it derives its name.

The *Common Wren*, next to the *Golden Crested Wren*, is the smallest of all our British Birds. It is only about four and a half inches in length, and weighs nearly three drachms. Notwithstanding her diminutive size, the Wren is noted for the loudness and sweetness of her note, for the largeness of her nest, and her numerous progeny,—producing often fifteen young ones at a time.

"The little woodland dwarf, the tiny Wren,
That from the root-sprigs trills her ditty clear,—
Of stature most diminutive herself,
Not so her wondrous house; for, strange to tell!
Hers is the largest structure that is formed
By tuneful bill and breast."

The *Canary Bird*, as its name implies, is a native of the Canary Islands, where, however, it is found of a dusky grey colour, and so different from those usually seen in Europe, that some have even doubted whether it be of the same species. With us they have that variety of colouring usual in all domestic fowls; some white, some mot-

tled, some beautifully shaded with green, but most commonly they are of a yellowish white. They are more esteemed for their note than their beauty, having a high piercing pipe, as all of the finch tribe have, continuing for some time in one breath without intermission, then raising it higher and higher by degrees with great variety.

With the Canary may be classed others of the Finch tribe, such as the Gold Finch, the Linnet, the Bull Finch, and others with strong bills and piercing notes, feeding upon grain, and having so strong a resemblance to each other, that they may justly be supposed, as Buffon imagines, to come from the same original. The *Goldfinch* is one of the most beautiful birds that we possess, and is at the same time one of the most docile and harmonious. The *Bullfinch* is chiefly remarkable for its capability of being taught to sing and whistle different tunes. The *Chaffinch*, or *Shilfa*, resembles the Bullfinch, but it is not so black on the head, nor of so deep a red on the breast, and is conspicuous for a broad bar of white on each wing; its song is agreeable in spring, but in summer it only chirps. The *Linnet*, though plain in plumage, occupies a high rank among our native warblers, being the lively songster of the furze and "yellow broom," and, in a domestic state, the cheering musician of the lowly cottage.

This list of birds of the Sparrow kind, the most extensive class of the feathered tribe, might be greatly increased; but this our limits will not permit. We shall therefore content ourselves with briefly enumerating a few more of the more common or remarkable.

The *Stare*, or *Starling*, bears a near relation to the Blackbird; it has a rough voice, though it is easily taught to speak. The *Field-Fare* and *Red-Wing* are insipid and tuneless birds during their short stay with us, but sing delightfully, perched among the forests of maples in the northern climates, their native country. The *Chatterers* of Bohemia, a very beautiful race of birds, wander in flocks all over Europe, and were formerly considered as a presage of pestilence. The *Wheat-ear*, or *Stone-Chacker*, more esteemed for the delicacy of its flesh than for the excellence of its melody, is caught in great numbers in the south of England; one man sometimes taking upwards of

eighty dozen in a day. The Buntings are distinguished by their strong conic bill. Of this tribe the *Yellow Hammer* is the most familiar, but the most famous is the *Ortolan*, somewhat less than the former, common in France and Italy, where they are caught in great numbers to fatten for the table. The *Whip-poor-Will*, confined to America, is noted for its singular cry, so like the rapid and distinct pronunciation of its name as to resemble the voice of a human being. The *Swallow* has already been noticed in a former volume, but we may remark that the nest of the *Esculent Swallow* is, in China and the East, esteemed by epicures, when dissolved in chicken-broth, as a great delicacy.

Birds of the Sparrow kind feed on worms, insects, fruit, or grain.

IX.—*Birds of the Poultry kind.*

UNDER Birds of the Poultry kind are classed the common Cock, the Turkey, the Bustard, the Grouse tribe, the Guinea Hen, the Partridge, the Quail, the Peacock, and the Pheasant.

Modern Naturalists have included the Pigeon in this class, but following the older writers, we have already noticed it under Birds of the Pie kind. The Birds of this class are of all others the most harmless, and the most serviceable to man. They are in general so well known that a very brief notice will be sufficient.

The *Cock*, originally from Persia, is accounted the oldest companion of man. His gait is proud and commanding, and his plumage various and beautiful. So great is the regularity with which he announces the approach of morning, that in the olden time, cock-crowing was the signal for the commencement of rural labour. He is likewise famed for his courage, which has been cruelly misdirected in many parts of the world. In the present day, however, in this country, cock-fighting is the pastime of only the vulgar and the brutal.

The *Turkey* is thought by some to have been imported from America, where they are found in large flocks. In its wild state it is said to be more beautiful than when

domesticated; and a new species, lately discovered in the Bay of Honduras, is said to rival the Peacock in the splendour and beauty of its colours.

The *Bustard*, the largest land-bird that is a native of Britain, is larger than the Turkey, weighing from twenty-five to thirty pounds. What is remarkable about this bird is a large pouch situated in the fore part of the neck, capable of containing several quarts of water—a provision highly necessary for its comfortable existence in the dry and extensive plains which it inhabits. It was once numerous in England, and a native of Scotland; but the extension of agriculture, and the extreme delicacy of its flesh, have greatly thinned the species. It is now almost confined to the county of Norfolk, and very rarely seen in the northern part of the island.

The *Wood Grouse, Cock of the Wood*, or *Capercailzie*, in size and beauty was once the noblest of our game birds. It formerly abounded in the pine forests of Scotland, where it is now extinct. An attempt, however, has lately been made to re-introduce it by the importation of a few from Norway. It is of the size of the Turkey, and frequently weighs fourteen pounds. The *Black Cock*, of which the male is all over black, is about the size of a hen, and only found with us in the Highlands of Scotland; the *Grouse* is about half as large again as a partridge, and in colour much like that of a wood-cock, but redder; the *Ptarmigan* is still somewhat less, and is of a pale brown or ash colour in summer, changes to a beautiful grey in autumn, and in winter becomes white as snow.

"His eagle eye
The Ptarmigan in snow could spy."

All these are distinguishable from other birds of the poultry kind by a naked skin of a scarlet colour above the eyes, in the place, and of the figure of eyebrows.

The *Guinea-Hen*, from the coast of Guinea, in Africa, is about the size of the common hen, but having longer legs appears much larger. It is of a dark grey colour speckled with white spots, and has a round back with a tail turned downwards like a Partridge.

The *Partridge* requires no description, being a bird found in every country and in every climate. The *Quail*

in every way resembles it in shape, but is only about half the size. The latter is well known as a bird of passage. They fly two by two, and when their way lies over land, they continue to go faster by night than by day. In the Kingdom of Naples, and in the South East of France, they are taken in prodigious numbers; sometimes one hundred thousand having been caught in one day within the space of a few miles.

The *Peacock* is a bird unrivalled for beauty among all the feathered tribes. Its head is adorned with a crest of shining green and gold; its body is of various brilliant colours; but its tail displays the greatest beauty, and, when erected, forms a circular fan of the most resplendent hues, and all studded with eyes, which he appears to delight in exhibiting in all its loveliness. This bird is a native of India, and is said to have been first introduced into Europe by Alexander the Great. So early as the days of Solomon we find among the articles imported from the East, Apes and Peacocks. When Alexander was in India, he found them flying wild in vast numbers, and so great was his admiration of their beauty, that he imposed a severe fine and punishment upon all who should kill or disturb them. The Greeks, indeed, were so much struck with the beauty of this bird, when first brought among them, that every person paid a fixed price for seeing it; and several people came to Athens, from Lacedemon and Thessaly, purely to satisfy their curiosity.

Next to the Peacock, the *Pheasant* is one of the most beautiful of birds, as well for the vivid colour of its plumes, as for their happy mixtures and variety. It is far beyond the power of the pencil to draw any thing so glossy, so bright, or points so finely blending into each other. We are told that when Crœsus, King of Lydia, was seated on his throne, adorned with royal magnificence, and all the barbarous pomp of Eastern splendour, he asked Solon if he had ever beheld any thing so fine. The Greek philosopher, no way moved by the objects before him, or taking a pride in his native simplicity, replied, that after having seen the beautiful plumage of the pheasant, he could be astonished at no other finery.

X.—*Birds of the Crane kind.*

Between the classes of land-birds that shun the water, and of water-fowl that are made for swimming and living on it, nature has formed this tribe of birds, that seem to partake of a middle nature; which, with divided toes, seemingly fitted to live upon land, are at the same time furnished with appetites, that chiefly attach them to the waters. These can properly be called neither land-birds nor water-fowl, as they procure all their sustenance from watery places, and yet are unqualified to seek it in those depths where it is often found in greatest plenty.

The *Crane* is a tall slender bird, with a long neck and long legs, standing upwards of three feet high. The top of the head is covered with black bristles, and the back part is bald and red. The plumage in general is ash-coloured. They are migratory birds, and fly at an inconceivable height, in flocks of fifty or sixty together, arranged in a wedge-like form; their note, which is the loudest of all birds, being often heard in the clouds when the birds themselves are unseen. When at rest they support themselves upon one foot, and while a part feed, the others stand like sentinels upon duty.

The *Stork* is likewise a bird of passage, and resembles the Crane in outward formation and size, except that it is something more corpulent. The differences are very slight, such as the colour, which in the Crane is ash and black, but in the Stork is white and brown. But the habits of the two are quite opposite. The Crane has a loud piercing voice; the Stork is silent, and produces no other noise than the clacking of its under chop against the upper. The Crane feeds mostly upon vegetables and grain; the Stork preys entirely upon frogs, fishes, birds, and serpents; the Crane avoids towns and populous places; the Stork lives always in or near them. The Stork indeed is remarkable for its sociable qualities. There are few towns on the continent in low marshy situations which have not the Stork as an inmate among them. In Holland in particular, they build on the tops of the houses, and may be seen resting familiarly in the streets. They are easily tamed, and become very familiar. An anecdote

is told of one which joined with some children in playing at hide and seek in a garden, and took its turn in the game with as great regularity as any of its playmates.

The *Heron* bears a strong resemblance to the Stork and Crane, but is less in size, being about three feet long and five feet in expanse of wing. It is a well-known bird; frequents ponds and fresh-water streams, wading as far as it can go into the water, where, waiting the approach of the fish, it darts upon them with inevitable aim.

The *Bittern* is a bird not so big as the Heron, differing from it chiefly in colour, which is in general of a palish yellow, spotted and barred with black. Of all the notes of water-fowl to be heard at night from the unfrequented stream, whether the loud scream of the wild goose, the croaking of the mallard, or the various sounds of others of less power, none is so dismally hollow as that of the Bittern, "booming from the sedgy shallow." It is like the interrupted bellowing of the bull, but hollower and louder, and may be heard at the distance of a mile.

The *Spoonbill* is about the size of the Heron, and in structure resembles the Stork. Some are of a snowy white, and others of a beautiful rose colour, or a delightful crimson. The bill, which in this bird is so very particular, is about seven inches long, and running out broad at the end like a spoon; whence it has derived its name.

The *Avosetta* is chiefly found in Italy. It is about the size of a pigeon, is a pretty upright bird, and has extremely long legs for its size. But the most extraordinary part of its figure is the bill, which turns up like a hook, in an opposite direction to that of the Hawk or the Parrot.

The *Flamingo* is the most remarkable of all the Crane kind, the tallest, the bulkiest, and the most beautiful The body, which is of a beautiful scarlet, is no bigger than that of a swan, but its legs and neck are of such an extraordinary length, that when it stands erect, it is six feet six inches high. The legs and thighs, which are not much thicker than a man's finger, are about two feet eight inches high; and its neck near three feet long. Their manner of feeding is very singular; the bird thrusts down its head, so that the upper convex side of the bill shall only touch the ground, and in this posture the ani-

mal appears, as it were, standing upon its head. In this manner it paddles and moves the bill about, and seizes whatever fish or insect happens to offer. This extraordinary bird is now chiefly found in America, but it was once known in all the coasts of Europe. At present the Flamingo is not only one of the scarcest, but of the shiest birds in the world; but when first discovered in America it suffered itself to be approached and shot at. When the fowler had killed one, the rest of the flock, far from attempting to fly, only regarded the fall of their companion in a kind of fixed astonishment; another and another shot was discharged, and thus the fowler often levelled the whole flock, before one began to think of escaping.

XI.—*Water-Fowl.*

The Birds belonging to this class have feet and legs adapted for swimming. For this purpose these are placed very far back, and consequently they are all, to a greater or less extent, awkward in their movements on land; their toes being also connected by a membrane; whence the whole order are termed web-footed. They are divided into four families:—Birds with short wings; birds with lengthened wings; birds with feet completely webbed; and birds with plated or scaly beaks.

In the first family are to be found the Grebe, Guillemot, and Auk tribes:—in the second, the Stormy Petrel, the Albatross, and the Gull tribe:—in the third, the Pelican, the Cormorant, and the Gannet, or Solan Goose:—and, in the fourth, the Swan, the Goose, and Duck tribes.

The whole of the birds in the first family are so admirably adapted for pursuing their prey, that they have acquired the name of *Divers*; and so great is their activity that they frequently elude the shot of the sportsman by suddenly diving on seeing the flash of the gun.

The *Grebe* is about the size of a Duck; its plumage white and black; and its legs are remarkably short, and placed so far back, that in standing it is compelled to assume an upright attitude. They frequent the meres of Shropshire, Cheshire, and Lincolnshire, and breed among

reeds and flags in a floating nest kept steady by the reeds of the margin. The female is said to be very attentive to her young, sometimes carrying them on her back, or under her wing.

The *Guillemot* is distinguished by having no posterior toe. It is common upon all our coasts. By the older writers it is mentioned under the name of the Booby, and the method of taking them at St Kilda, where they appear in Spring in large flocks, seems to justify this appellation. A person covered with a white sheet is lowered at night to some projecting rock, when the Guillemots, attracted by his dress, alight upon or near him, in such numbers that several hundreds are sometimes caught in one night.

The *Auk*, or *Puffin Auk*, has a bill of a very extraordinary form, being flattened on both sides, short, much arched, and about as high at the base as it is long. It is about the size of a pigeon. Sir A. de Capelle Brooke describes a very curious method of taking these birds at the North Cape. "The Puffins sitting together in prodigious numbers in holes and clefts of the rocks, are taken by means of small dogs trained to the sport. One of these dogs is sent into the recess, and seizes the first bird he comes to by the wing. This, to prevent its being carried away, lays hold with its strong beak of the bird next to it, which in like manner seizes its neighbour, and the dog continuing to draw them out, a long string of these birds falls into the hands of the fowler."

The feathered tribes which belong to the second family are all noted for their great power of wing, and, in most instances, for their rapacity; the stronger species are constantly at war with the weaker, and carry on a perpetual system of plunder.

The *Stormy Petrel* is of the size of a swallow, and of a sooty black colour. They follow ships in great numbers, and their presence is considered the forerunner of a storm, when they may be heard screaming with apparent delight as they hurry past the ship with great velocity. By sailors they are called *Mother Carey's Chickens.*

The *Albatross*, or *Man-of-War Bird*, is the largest of all aquatic birds, frequently larger than a Swan. They are extremely voracious, often gorging themselves to such a degree as to be unable to escape from their pursuers.

The *Gull*, and all its varieties, is well known in every part of the Kingdom. It is seen, with a slow sailing flight, hovering over rivers to prey upon the smaller kinds of fish, and sometimes following the ploughman in fallow fields to pick up insects.

The *Pelican* is about the size of the Swan, and nearly similar in shape and colour. Its bill is nearly eighteen inches long, but the most singular part of its construction is the curious bag which is attached to the lower mandible, said to be capable of holding fifteen quarts of water. This bag, when empty, it wrinkles up into the hollow of the under chop, so that it is then not seen. They are very gluttonous, but so exceedingly indolent that nothing but necessity can excite them to labour. When they have raised themselves about thirty or forty feet above the surface of the sea, they turn their head with one eye downwards, and as soon as they perceive a fish sufficiently near the surface, they dart down upon it with the swiftness of an arrow, seize it with unerring certainty, and store it up in their pouch. This they continue to do till their bag is full, when they retire to land, and devour at leisure the fruits of their toil. Though web-footed, they, with the Cormorant and some others of this family, perch upon trees.

The *Cormorant*, or *Scart*, is nearly the size of a Goose. They are extremely voracious, and have a rank and disagreeable smell. From their adroitness in catching fish they have been trained for the purpose, particularly in China. Having tied a thong round their neck to prevent them from swallowing the fish they capture, their owners take them out in a boat into a lake, when, on a given signal, they hunt about until they find their prey. Should the fish prove too large for one, they mutually assist each other, and carry it without fail to their master. It builds its nest on rocks, and even in some cases, on trees.

The *Gannet*, or *Solan Goose*, is about the size of the tame Goose, and is found in Iceland; on Ailsa Craig in the Clyde; on the Rocks of St Kilda; and in great numbers on the Bass in the Frith of Forth. If, in sailing round this precipitous island, one surveys its hanging cliffs, in every crag and fissure of the broken rocks may be seen innumerable birds of various kinds, but of these the

Solan Goose forms by far the greater number; at the same time, the flocks upon the wing are so numerous that they may be said to darken the air like a cloud; and their noise is such, that persons speaking can with difficulty hear one another.

The *Swan* was formerly considered a great delicacy, but at present they are chiefly preserved for their beauty. When seen smoothly sailing along the water, commanding a thousand graceful attitudes; when it "proudly rows its state," as Milton describes it, "with arched neck, between its white wings mantling," there is not a more beautiful object in nature.

The *Wild Goose* is rather less than the tame. They are supposed to breed in the northern parts of Europe; and, in the beginning of winter, to visit more temperate regions to obtain a better supply of food.

The *Wild Duck* is another of our winter visitors, and is to be seen in vast numbers, and in great variety in the bays around our coasts, and in our lakes and marshes. They are taken in various ways, but the most successful is said to be by means of what is termed a decoy. For this purpose some retired pond or large pool is chosen, either surrounded by a wood, or planted round with willows. Ditches or channels are made, broad towards the pool, and narrower as they retire from it. These are covered over with nets supported by large hoops. A number of wild-ducks are tamed, and trained to come at a whistle to be fed at the entrance of these decoys. Different seeds are cast into the water along these channels, and at the entrance; and when the evening sets in, the fowler whistles to his decoy Ducks, who come to be fed followed by flocks of wild ones. The former give the slip to their companions, while the latter continue to seek their food up the channel, till the net is closed at the mouth, and they thus become an easy prey.

XII.—*The Frigate Bird.*

THIS bird is among the most singular of the feathered race: while on the one hand its place in nature would appear, from its webbed feet, to be among the water birds

that sport on the ocean's surface, on the other hand, its rapacious habits ally it to the falcons or birds of prey that strike their quarry on the wing. The truth is, that it forms the link which unites these two extremes of a long chain of gradations, and either party may claim it with almost equal propriety. Although an ocean bird, its province is not the water, but the air; it neither swims nor dives, nor rests on the billows like the gull. Its feet are indeed webbed, but the webs are very partial: the *tarsi* are scarcely half an inch in length, the whole limb very short, and covered to the foot with long loose feathers; the tail is long and forked, the wings of extraordinary spread, and the general plumage deficient in that close and downy texture which always characterizes a bird whose habitation is the surface of the deep. Its conformation on the other hand as manifestly declares it to be aerial;—aerial, not with the land below on which it may repose and rest when weary—but aerial with the ocean below, on which it never rests, and which, affording it its food, does all that is required of it.

The Frigate Bird is to be met with principally between the tropics, hundreds of leagues from land, to which, except for the purpose of hatching its young, it never resorts. It is ever on the wing, often soaring so high as to be scarcely visible; at other times skimming at a moderate distance from the water, and darting with the rapidity of an arrow upon any unfortunate fish which approaches the surface, so as to be within reach of its beak. The flying fish are its special prey; driven by the dolphin out of the water, to trust to their fan-like wings, they are pounced upon by this voracious bird, who, not content to limit himself to the procuring of food by his own labours, attacks gulls and other sea birds, that have just made a successful capture, and obliges them to give up their booty. In his ferocious disposition, and mode of taking his prey on the wing, as well as in the curved or hooklike termination of his beak, he resembles the falcon tribe, nor less so in the power of maintaining a rapid and lengthened flight, in which he excels every other bird. There is indeed but one purpose, that of hatching and rearing its young, for which this bird ever resorts to land; under ordinary circumstances it continues ever on the

wing over the ocean, reposing on outspread pinions in the higher regions of the air, where, without any effort, it can remain suspended. The strangeness of this fact will be removed, when the mechanical contrivance with which the bird is furnished becomes known. Beneath the throat is situated a large pouch, capable of being distended with air from the lungs, with which, as well as with the hollow bones of the wings, it immediately communicates. The bones of the wings themselves, besides being hollow, are extremely long and light, and with the pouch beneath the throat, being filled with rarified air, form an apparatus analagous to a balloon, which requires little else but the wings themselves to be spread, to be enabled by its buoyancy to sustain the weight of the body in the atmosphere. The length of the male bird, including the long forked tail, is three feet; the expanse of the wing is eight feet; the air pouch is red, and the general plumage dark brown. Its motions in the air are graceful and sweeping. It is said to build in rocks or tall trees; but of its nidification little is correctly ascertained.

XIII.—*Reptiles.*

At the head of the *Reptiles* stands the *Tortoise Tribe.* Animals of this kind have their bodies covered with a strong bony shell,—a mouth without teeth, the upper mandible closing over the lower,—four feet or fins,—and a short tail. Such as live principally in the water are called Turtles, and those that inhabit the land are called Tortoises. The Land Tortoise varies from one foot to five feet in length, and from five to eighteen inches across the back. It protrudes and conceals at pleasure its small serpent-like head under its shell. Its black languid eye has no upper lid; its dusky wrinkled neck is about four inches long when extended; its thighs are thick, curved, and spotted with red; and its exterior covering consists of a large strong piece of shell in the centre, surrounded by a number of smaller pieces strongly knit together. Animals of this kind are remarkably long-lived. One was kept in the gardens at Lambeth till it attained 120

years of age; and they are exceedingly tenacious of life; often living for months after being deprived of some of the most vital organs.

The *Greek Tortoise*, which inhabits Africa and Sardinia, is only about 6½ inches long, and weighs 4 lb. The Greeks are very fond of its flesh and eggs, and drink its blood. The male when irritated runs and butts his head against a stone. This animal hides under ground in September, and emerges in February. The female lays four or five white eggs in holes, which she digs in warm sunny places. These are about the size of a pigeon's, and the young, which come forth after the equinoctial rains, are not larger than a walnut.

There are several species of *Turtle*, but the most celebrated is the *Mydas*, or *Green Turtle*. It is a native of the West Indian Seas,—when full grown it measures about five feet in length, weighs six or seven hundred weight, and is so strong that it can carry as many men as can sit upon its back. It is remarkably prolific, producing about a thousand eggs at a clutch. These it deposits in the sand, and they are hatched by the heat of the sun in about twenty-five days. The young instinctively betake themselves to the sea as soon as they have emerged from the sand. It sleeps upon its back in the water, but when laid in this position on land is not able to get upon its feet again. It has obtained the name of the *Green* Turtle from the colour of its fat; and Turtle soup is considered a most delicious dish by our *gourmands*. The flesh of some kinds of fresh-water Turtles is also considered very delicate,—especially that of the *Fierce* Turtle, which inhabits the rivers of South America. This creature is very ferocious, and defends itself against all assailants by *biting*. It is about twenty inches long, and weighs about seventy pounds. The *Pennsylvanian Turtle* inhabits the stagnant waters of that district, and, when alive, smells of musk. It has the power of climbing up slippery banks, moving itself forward by pressing the tip of its short tail against the ground.

Of the *Dragon Tribe* there is only one species,—the *Flying Dragon*. It is an inhabitant of Africa and India, and is about ten inches long, including the tail. Its body is ash-coloured, varied and clouded with brown and dirty

white, and is covered with minute scales. It is distinguished from the Lizard tribe only by having a broad lateral membrane, supported by ribs, which it can contract or expand at pleasure. It wanders among trees, feeding upon insects; and its membrane enables it to spring from bough to bough, and support itself for a few moments in the air.

The *Lizard Tribe*, of which there are no fewer than eighty-one families, are active and nimble, and, except those that are aquatic, feed on insects.

The *Crocodile* is an inhabitant of the large rivers in the warmer parts of Asia, Africa, and America. That of the Nile is the largest and most formidable of the tribe—commonly measuring between eighteen and twenty-five feet in length, and upwards of five in circumference. Its fore-legs, which are rather shorter than the hind ones, have the same parts and conformation as the arms of a man. Its head is very long; and, both jaws being moveable, it can open its mouth wider than any other animal. It is of amazing strength, swiftness, and voracity,—devouring whatever animals come within its reach. Lying in wait among the reeds on the margin of the river, it seizes its prey with a sudden spring, and drags it into the water to despatch it at leisure. Even the tiger often falls a prey to it. Its body is covered with a kind of armour which renders it impenetrable even to the shot of a musket, except on the belly. Its roar is hideous. It generally moves in a straight line, and its great length obliges it to turn slowly and with difficulty, and hence there is an easy mode of eluding its grasp. The female deposits her eggs, which are scarcely larger than those of the goose, in the sand, where they are hatched by the heat of the sun. The young, on bursting the shell, move towards the water, and on their way thither great numbers are destroyed both by beasts and birds of prey.

The *Guana* inhabits India and the warmer parts of America, and its adjacent islands. It is from three to five feet long, and as thick as a man's leg; the male is generally of a *green*, and the female of an *ash* colour. It lives in rocky and woody places, feeding on insects and vegetables. It is perfectly harmless, easily tamed, and follows mankind like a dog. It is caught by throwing a noose

over its head, and the flesh is so delicious that the sportsmen of those countries hunt it with as much eagerness as Europeans do the hare or blackcock. When provoked, it inflates the gular pouch to an immense size.

The *Salamander*, a native of Germany and many parts of Europe, is somewhat less than a foot in length, commonly black, spotted with yellow. It exudes from its pores a milky liquor, by which it is for a very short period defended against the action of fire, which has caused the vulgar belief that is capable of existing in that element—a power which it possesses in no greater degree than frogs, snails, and many animals of the lizard tribe.

The *Chameleon* has a crooked cylindrical tail; and, including this appendage, measures rather more than a foot in length. It has enormous lungs, which it can inflate at pleasure, and hence its thickness varies at different seasons. It inhabits India and New Spain, living principally among the branches of trees, and feeding on flies, which it seizes by suddenly darting out its long worm-like tongue. The pupil of its eye is very bright, and that organ is so admirably constructed that the creature can see before, behind, and on either side of it, at the same instant; and all this by the aid of one eye, whilst the other is shut, or perfectly inactive. Its skin, though rough, is quite soft, and when it is "at rest, the eminences on its surface appear of a bluish grey, and the spaces between them of a pale red and yellow; but viewed in different lights it assumes every tint of colouring, and no two individuals can agree as to the exact shades it presents to the eye. Hence, it has been in all ages alluded to as the emblem of a fickle unsettled mind, which varies with every turn of opinion, and is constant in nothing but perpetual change."

The *Siren* has two feet placed in the manner of arms, and furnished with claws. It is about two feet long; lives commonly in water, but sometimes on land. It feeds on serpents, which it holds firmly between its jaws. It inhabits the swamps of South Carolina, and seems to be the link which unites the amphibious and fish tribes, being furnished with gills like the latter, and feet like the former. It has a kind of squeaking or singing voice, from which it has obtained its name. When thrown on

the ground it breaks in pieces like several of the serpent tribes.

XIV.—*Serpents.*

All animals of this kind have dilatable jaws, and a lax gullet, so that they can swallow, without mastication, an animal twice or thrice as thick as their own neck. Their body is tapering, and their motion either a sudden bound or an irregular undulatory writhing. They cast their skin from time to time, and this they do so thoroughly that even the outer coat of the eye is often found in the slough. They are generally of a forbidding or frightful aspect, inhabit damp unwholesome places, and live on animal food. Some of the larger tribes attack and devour strong quadrupeds, such as the ox, and even man himself; but the smaller tribes feed on small quadrupeds, birds, lizards, and even their own species. They are capable, however, of abstaining from food for a very long time—some of them for four, or six months, and upwards. Serpents are divided into seven genera, and no fewer than two hundred and twenty-nine species, but only five of this number are natives of Britain.

The *Rattle-Snake*, which is a native of America, is one of the most dangerous of its kind, its bite generally proving fatal in a few hours. The poison, which is contained in small sacks situated at the base of the canine teeth, enters the wound along with the teeth, and causes instantaneous and most excruciating pain. The animal is about the thickness of a man's leg, and nearly five feet long; and it is fortunate for the inhabitants of the districts in which it resides, that it will seldom, unless provoked, attack any animal except its natural prey. Providence, too, has kindly so constructed it that it cannot move without sounding an alarm to all in its vicinity: for in its tail is inserted an instrument, which makes a loud rattling noise whenever it stirs. This rattle is composed of a number of thin, hard, horny, hollow bones, linked together somewhat like the curb-chain of a bridle, which rattle upon the slightest movement. From the circumstance of those under two years of age having no rattle, whilst that in

the old ones has been found to contain a very different number of joints, it has been conjectured that the animal acquires an additional bone every year till the number amounts to forty. The power of fascinating its prey, ascribed to this creature by some naturalists, does not seem to be sufficiently established, and neither are they agreed as to the nature of its progressive motion. Rattle-Snakes, although oviparous, bring forth their young alive—the mother hatching her eggs internally. They secure themselves against the severity of winter, by burying themselves in the earth, or creeping into holes or caverns under ground.

The *Boa Tribe* contains ten species, not one of which is poisonous. The *Constrictor* is the largest of all Serpents, frequently measuring thirty or forty feet in length. He is of a dusky white colour, beautifully variegated with rhombic spots, and inhabits the torrid regions both in the old and the new world. He lodges in caves and thick forests; and in the latter situation often twines himself round the trunk of a tree till his prey comes within reach. He then twists himself firmly round it, and squeezes it to death. So vast is his strength that he breaks and bruises the bones of Deer, Buffaloes, Tigers, and other quadrupeds, which he encircles; and after having deprived them of life, he licks them all over, covering them with a slimy substance which makes them more easily swallowed. He then begins at the lower extremities, and sucks the carcass slowly into his body. He has been observed for a considerable time with the horns of a stag sticking out of his mouth, these being two large to swallow, and too hard to digest. After swallowing a large animal, the Constrictor usually betakes himself to the nearest sequestered spot, that he may digest his meal undisturbed. But after indulging to excess he becomes, like the surfeited glutton, heavy, stupid, and sleepy; and then he, in his turn, falls an easy prey to his enemies.

The *Coluber* or *Viper Tribe* contains one hundred and thirty-six species that are innoxious, and thirty-six that have hollow fangs. Two of the noxious and one of the harmless kind inhabit Great Britain. The British Viper abounds most in the Hebrides, and measures about two feet in length. The ground colour is a dingy yellow;

and the back, from head to tail, is marked with a row of rhomboidal black spots, joined to each other at the angular points; the sides are covered with triangular spots; and the belly is quite black. Its motion is slow. Although oviparous, the mother hatches the eggs in her own body, and excludes the young alive. The eggs are about the size of a blackbird's, and are linked together like a string of beads. The reptile seldom carries more than eleven eggs at a time, and each egg contains from one to four young; so that an entire brood averages from twenty to thirty. The creature is capable of existing an immense length of time without food. One was confined in a box for six months, during which time it received no nourishment, and yet lost none of its vivacity. Indeed, in a state of confinement they neither eat food nor indulge in sleep; and in a state of nature they feed only during a small portion of the year, and become torpid during the winter. Their bite produces sudden swelling and inflammation; but a little olive oil instantly applied to the part, and a sufficient quantity taken internally to prove emetic, generally effects a perfect cure in a few hours.

The *Spectacle Snake* takes its name from a black and white mark on its head, somewhat resembling a pair of spectacles. Its small head is covered with large scales, and its body with smooth ones. It is an inhabitant of India,—the most venomous of its tribe, and scarcely inferior to the rattle-snake in the malignity of its poison. It is often caught by the natives, and, after having had its fangs extracted, is taught to throw itself into a variety of fantastic attitudes to the sound of music, and, when sufficiently expert, is exhibited as a show.

The *Snake Tribe* consists of two British, and twenty-four foreign species. The British Snake sometimes exceeds four feet in length, and is perfectly harmless. Its neck is slender, and its body gradually swells towards the middle. Along the entire ridge of its back are two rows of black spots, from which proceed numerous spots in straight lines across the body. The back and sides are covered with small scales, and the belly with oblong transverse plates,—those on the belly being dusky, and those on the sides of a bluish white. There is a spot of pale yel-

low on each side of the neck, and at the base of the yellow spot is a triangular black one. Although it bears a strong resemblance to the viper, and like it feeds on mice, insects, and frogs, yet their habits are in many important respects different. The viper delights in dry, stony, or chalky soil; the snake in moist situations. The viper brings forth her young alive; the snake deposits her eggs in dunghills, the heat of which promotes the exclusion of her progeny. The snake, like the rest of the genus, becomes torpid during the winter—taking up its abode among the roots of a hedge, or under an old tree.

The *Painted Snake*, a native of South America, is perfectly innocent, and is the most beautiful of its genus. It varies, however, very much in its colours; but is generally of an orange ground, with black blotches. Sometimes it is black and white, and sometimes pale rose and black, paler on the belly, and beautifully fasciated with bars of deep black.

The *Slow Worm*, or *Blind Worm*, as it is more generally called, is found in Britain and various other countries of Europe. None of the genus possess the fangs necessary to inject poison, but some of the species are furnished with the bags in which it is secreted. It is so very fragile that if thrown down it breaks into pieces, but it is so tenacious of life, that the fragments live and move for a long while. The kind common to this country is perfectly harmless.

The *Amphisbœna* contains only five species; and the animals of this genus are chiefly remarkable for the difficulty there is in distinguishing their head from their tail, and the singular faculty of moving either backwards or forwards with equal ease. They have no scales, but a smooth, equal, cylindrical body.

The genus *Cæcilia* contains only two species, which have their bodies covered with *wrinkles* instead of *scales*, and two tentacula, or feelers, on the upper lip.

The genus *Acrochordus* contains only one species, namely, the *Warted Snake*. It is a native of Java, residing chiefly among the pepper plantations, and growing sometimes to seven feet long. The body gradually thickens towards the middle, and suddenly contracts towards the

tail, which is short, and slightly acuminated. The colour is brown, paler beneath, and the sides variegated with a dirty white. The body is completely covered with tubercles or warts, whence the creature takes its name.

XV.—*The Whale.*

The Whale Tribe, *Cetacea*, comprehends the largest of existing animals. Although inhabitants of the ocean, they have several features in common with the larger quadrupeds, and have therefore been placed by naturalists in the class of mammalia, or suck-giving animals. Thus, they are viviparous, or produce living offspring; their skin is smooth, and without scales; their blood is warm; they have a heart, and lungs by which they breathe; and they resemble mammalia in some other particulars. However, as they have not been noticed in any of the former volumes of this series, we here give them a place according to their popular, and apparently more natural classification.

The Whale is the largest animal of which we have any certain information, the *Great Greenland*, or *Common Whalebone Whale*, being usually about sixty feet long. Formerly this animal was represented to be of much greater size, but Mr Scoresby, an eminent Arctic voyager, has proved that this rests upon no good authority. A whale about sixty feet long, and forty feet in circumference, will weigh seventy tons, and yield about thirty tons of oil, which some years ago would bring between L.1600 and L.1800. The blubber or fat, from which the oil is extracted, is from eight to twenty inches in thickness, and forms, beneath the skin, a complete covering, by which the animal heat is retained, even in the extreme cold of the Polar Seas. The head alone constitutes a third of its whole bulk. The lips, about twenty feet long on each side, when open, exhibit, as it were, the entrance of a huge cavern, capable of admitting a ship's jolly boat, while, in contrast, the throat it said to be so contracted as scarcely to admit of a small herring. In place of teeth, the upper jaw of these creatures is thickly set with that well-known substance called whalebone; as they feed on the smaller

kind of marine animals, which are necessarily received into the mouth along with a large quantity of sea water, they are, by means of these laminæ or leaves of whalebone, which act like a filter, able to retain their food and get rid of the liquid. The jaw bones, extending along on each side of the mouth, are from fifteen to twenty feet long. These may sometimes be seen in the neighbourhood of our fishing towns, placed upright instead of gate-posts, one on each side of the gateway, in the form of a Gothic arch. The fins or flappers, placed immediately behind the eyes, are nine feet long, and serve merely to balance and direct the motions of the animal. The tail is about twenty feet broad, lying flat and horizontal in the water, and is of such tremendous power that a single blow has been known to throw a large boat, with all its crew, into the air to the height of fifteen or twenty feet. Sometimes the whale plunges his head downwards, with his tail erected above the surface; and in this perpendicular position he beats the water with amazing fury. On these occasions the sea foams, and vapours darken the air; the lashing is heard several miles off, like the roar of a distant tempest. Sometimes he heaves his huge body entirely above the waves with a gambol that strikes dismay into those who, for the first time, witness these pastimes of the monsters of the deep. The most extraordinary circumstance in the conformation of the whale is the nostrils or blow-holes, situated nearly on the top of the head. With these, when blowing beneath the surface, he will throw the water to the height of fifty feet, with a noise which, by some, has been compared to the discharge of a cannon.

The ships engaged in the whale fishing are constructed of great strength, each carrying six or seven boats, and from forty to fifty men. The boats are suspended round the ship, ready to be launched in a few minutes, while one is kept manned and afloat. The captain, or some inferior officer, seated aloft in a kind of light sentry-box called the crow's nest, and provided with a telescope and a speaking trumpet, surveys the surrounding ocean to a great distance. The instant he spies a whale he gives notice to those on deck, who immediately launch some of the boats and set out in pursuit. Each boat has a harpooner, who stands at the prow of the boat ready to dart the harpoon into the

animal. To this instrument is attached a rope exceeding four thousand feet in length, coiled up in different parts of the boat. One of the boats, in the deepest silence, approaches him from behind, when the harpooner darts his instrument into the back of the whale, which, on receiving the wound, usually plunges to a great depth, swimming at the rate of nine or ten miles an hour. The greatest care and attention are then necessary that the line run off smoothly and readily, as should it become entangled for a moment, the boat and crew may be drawn after him under the waves. When the line belonging to the first boat is nearly exhausted, the crew make a signal to the others for a supply. Should this not be at hand, the rope is turned once or twice round a kind of post called the bollard or billet-head, in order that the speed of the whale may be somewhat retarded; while the friction from the rope whirling round the bollard is so great that the harpooner is enveloped in smoke, and water must be poured on the bollard to prevent it from catching fire. Instances are related of the whale running out several miles of rope, and of one being at last caught after exhausting about six miles of cord, though not all in one continued line, but run out by harpoons darted from several boats.

When the whale is first struck, the boat's crew hoist a flag as a signal to the watch on board the ship, who rouse those sleeping below by stamping on the deck and crying aloud, "*A fall! A fall!*" These immediately rush out in their sleeping shirts or drawers into an atmosphere the temperature of which is often some degrees below zero, carrying with them their clothes, and dressing while others are launching and pushing off the boats. The tumult is so great at this moment, as sometimes to strike the unexperienced with the greatest alarm, from their fears of the ship being about to sink; and an instance lately occurred of a person dying from the effects of terror. The whale continues for some time under the water, on an average about half an hour, but is obliged to re-ascend for the sake of breathing. In the meantime, the boats, spread in various directions, are waiting his re-appearance, when he is pierced with one or more harpoons before he again descends, and ultimately with lances, till blood, issuing from the wounds, tinges the sea to a great distance. At length,

quite exhausted, he lays himself on his side or back, and expires.

There are several species of whales. That called by the sailors *Razorback*, though smaller than the last, is a still longer and more powerful animal. He has been found upwards of 100 feet in length, and is of such amazing speed, that Mr Scoresby states he has seen him run off 960 yards of line in a minute, though he usually swims at the rate of about twelve miles an hour. He affords, however, a very small proportion of oil, and is therefore seldom sought after or destroyed.

The *Broad-nosed Whale*, the *Beaked Whale*, and the *Finner*, are whales of a small size, resembling the last, and are sometimes seen upon our own coast.

The *Cachalot*, or *Spermaceti Whale*, though found in the northern seas, abounds chiefly in the southern ocean. It is of great length, and a most unwieldy-looking creature; the head in some species being longer than the body. It is noted for the fineness of the oil which it yields, and for a peculiar substance called spermaceti, which is found chiefly in its enormous head. Ambergris is likewise obtained from the intestines of this animal. They are exceedingly fierce, and one has been known to attack and sink even a large whaler. They are seen in large herds usually headed by a male of very large dimensions.

The *Narwhal*, or *Sea Unicorn*, is an inhabitant of the frozen seas, and one of the most ferocious of the whale tribe; what is called its horn is, in fact, a tooth, which grows from the upper jaw of the creature: it is of a substance like ivory, but harder, and spirally twisted, and grows to a very sharp point. With this it will attack whatever comes in its way, and it is said in an especial manner to direct its attacks against the common or Whalebone Whale, and to be able, with this deadly weapon, to penetrate to the heart of its enemy with one thrust.

In the whale tribe are included the *Porpoise* and the *Dolphin*, which are often seen on our shores; and the *Lamantin*, by others called the *Sea Cow*, found in the Atlantic, on the coasts of Africa and America. From its round head, face decorated with mustaches, and its breasts, and being often seen seated on an isolated rock, may have arisen many of the stories of Mermaids.

XVI.—*Fishes.*

The Ocean is the great receptacle of fishes, comparatively few being found in fresh water. The number to which names have been given is, according to Linnæus, above four hundred; but of these, from the element they inhabit, our knowledge is limited. The history of fishes, therefore, has little in it entertaining; and, as it is impossible to render any description very intelligible without the assistance of numerous plates, we shall confine our attention to a very few of the more remarkable.

Most fishes exhibit the same external form, sharp at either end, and swelling in the middle, by which they are enabled to move with greater celerity and ease. The fins, by which they direct their course through the water, receive their names from their situation. The *dorsal*, or *back fins*, of which there are often more than one, and the *anal*, or *vent fin*, assist in steadying the body of the fish; the *pectoral*, or *breast fins*, support the head, and sometimes along with the *ventral*, or *belly fins*, assist in propelling the animal; and lastly, the *caudal fin*, or *tail*, which constitutes the chief impelling power, on being moved from side to side, in the same manner nearly as a man impels a boat by a single scull-oar over the stern, enables the fish to dart forward with the greatest velocity. In the inside of the fish, and close to the back, is the *swim*, or *air-bladder*, the use of which has long been the subject of dispute; some asserting that, from its situation, it merely assists in keeping the body in its upright position; and others, that besides this, by contracting or dilating the bag, and thereby diminishing or increasing its specific gravity, the fish is enabled the more easily to sink or rise in the water. The *gills* are the organs by which they breathe; by these the animal separates the vital air from the water which it inhales, and again throws it out, after this process, by the gill-openings. In the history of fish, nothing is more astonishing than their reproduction. In the roe of a cod the number of *ova* or *eggs* has been found to amount to nine or ten millions, and in a sturgeon, to the incredible number of one hundred and fifty thousand millions; and it is calculated that

the young of a single herring, if allowed to multiply unmolested for twenty years, would occupy a space equal in bulk to ten such globes as the earth on which we live.

Of the inhabitants of the deep, those of the shark kind are the most formidable and voracious. Of this numerous and terrific tribe, the *White Shark* is the largest, being from twenty to thirty feet long. The mouth is enormously wide, as is the throat, and capable of swallowing a man with great ease. But its furniture of teeth is still more terrible; of these there are six rows, amounting, it is said, to one hundred and forty-four in number, hard, sharp, and pointed; while others assert that the number of rows is uncertain, and that they increase with the age of the animal. When the shark is at rest, the teeth lie quite flat in his mouth; but when he prepares to seize his prey, he erects all his dreadful apparatus, by the help of a set of muscles that join them to the jaw; and the animal he seizes dies instantaneously, pierced with a hundred wounds. He is furnished with great goggle eyes, which he turns with ease on every side; his skin is rough, hard, and prickly; being that substance which covers instrument cases called shagreen. No fish can swim so fast as he; and with such amazing powers for destruction, he would quickly unpeople even the ocean; but, providentially, his upper jaw projects so far beyond his lower, that he is obliged to turn on one side to seize his prey, and this causing some delay, permits his intended victim sometimes to escape. His organs of smell are extremely acute, enabling him to discover his prey at a considerable distance, even during the night. They follow vessels for hundreds of miles, to pick up whatever may fall or be thrown overboard, and shoals of sharks have been seen in the wake of a slave ship, eagerly watching for the bodies of those unfortunate creatures who had died through disease or confinement. They have even been seen to leap out of the water to seize a corpse before it was lowered into the sea, to the height of nearly twenty feet.

The shark is sometimes captured by baiting a large hook with a piece of beef or pork; but the Negro adopts a bolder and more dangerous method. Armed only with a knife, he fearlessly plunges into the water, swims forward to encounter his foe, and just as the shark turns on

his side to seize him, he plunges his weapon into his belly, and by repeated stabs at last succeeds in conquering this dreaded monster of the deep. The fish is then dragged to the shore, where he affords a noble feast to the adjacent villages.

The *Torpedo* is remarkable for the unaccountable power which it possesses of benumbing the limb, and sometimes the whole of the body of the person who touches it. The sensation it thus communicates has been compared to that received from the shock of an electrical machine; but how this effect is produced remains a mystery. Its body is of a circular form, sometimes about two feet in diameter;—usually of a brownish colour above, and white below;—and weighs about twenty pounds;—but some have been found to weigh between seventy and eighty.

The *Sturgeon*, though one of the largest of fishes, is yet one of the most delicious, and, at the same time, one of the most harmless. It usually attains the length of eighteen feet, and weighs about five hundred pounds. It is an inhabitant of the ocean, and, like the salmon, ascends rivers for the purpose of depositing its spawn. In the Wolga, the Danube, and the Rhine, it is caught in great numbers; as also in some rivers of North America. Though strong in the water, no sooner is its head raised above the surface than it becomes quite spiritless, and tamely suffers itself to be dragged on shore. Its flesh, besides being eaten fresh, is prepared in various ways for food, being salted, dried, and marinated, that is, pickled with vinegar and sweet herbs. It affords a useful oil, and produces great quantities of the finest description of that valuable article, isinglass; and its roe is made into a substance called *caviare*. Instances are not unfrequent of small ones being caught in the Thames; and on these occasions it is usually presented either to the Sovereign or the Lord Mayor.

The *Sword-Fish* has received its name from the lengthened form of its upper jaw, the extremity of which is prolonged in such a manner as to resemble a sword. This fish is extremely large and powerful, being from twelve to eighteen feet in length: of its amazing strength the following facts are sufficient evidence. Van Schouten, who circumnavigated the globe in the beginning of the seven-

teenth century, states, that "a great fish, or sea monster, having a horn like an elephant's tooth, except being full and not hollow, struck the ship with such great strength, that it entered into three planks of the ship, two of green and one of oaken wood, and into a rib, where it turned upward, to their great good fortune." And in the year 1725, in refitting his Majesty's ship Leopard, the shipwrights found in her bottom part of the sword of one of these fishes. It had penetrated through the sheathing, which was an inch thick, passed through three inches of plank, and beyond that four inches and a half into the timber. The workmen declared it impossible, with a hammer of a quarter of a hundred weight, to drive an iron pin, of the same form and size, to the same depth, in less than eight or nine strokes, whilst this had been effected by only one. To account for this attack on these inanimate masses, it is to be remembered that the sword-fishes, naturally waging war with whales and the larger kinds of *Cetacea*, may very likely mistake the hull of the vessel for the enormous body of one of these huge creatures.

XVII.—*Fishes continued.*

THE *Dorado*, by sailors erroneously called the Dolphin, is chiefly found in tropical climates, and is at once one of the most active and most beautiful of the finny tribe. It is about six feet long; the back all over enamelled with spots of a bluish green and silver; the tail and fins of a gold colour; and all have a brilliancy of tint, that nothing but nature's pencil can attain: the eyes are placed on each side of the head, large and beautiful, and surrounded with circles of shining gold. Of all others, the *Flying-Fish* most abounds in the same seas, and as it is a small animal, seldom growing above the size of a herring, it is chiefly sought by the Dorado. The latter having a full complement of fins is enabled to cut its way through the water with amazing rapidity. On the other hand, the Flying-fish, being furnished with a pair of pectoral fins longer than its body, is able to fly for some time with great velocity. The Dorado, darting to the surface in pursuit of his prey, at first leaps from the water with

a velocity little short, as it would seem, of that of a cannon ball; then rising and falling he appears to stride along the sea with fearful rapidity, while his brilliant colours sparkle and flash in the sun with great splendour. The Flying-fish thus hotly pursued rise to the height of about twenty feet, and at one stretch will fly above two hundred yards in little more than half a minute; then occasionally dropping into, but merely touching the surface of the sea, they renew their flight with additional vigour, but at length losing strength and confidence, they fall, one after another, into the Dorado's jaws as they light on the water, or are swallowed up instantly afterwards.

The *Salmon* is a fish so well known, that any description of its form and colour is unnecessary. They are inhabitants of the sea, but at stated periods ascend rivers, sometimes as far as five hundred miles, to deposit their spawn. In their progress they will surmount many obstacles, and will even spring up cataracts to a considerable height. Having arrived at suitable spawning ground, the salmon pair and proceed to the shallow gravelly fords, where they furrow out a bed, sometimes ten or twelve feet long, by working up against the stream with their snouts. Here the spawn is deposited and covered at the same time, and remains for several months; after which the young fry appear, scarcely an inch in length, and for a time connected with the egg. According to the older writers, these betake themselves to the neighbouring pools, where they increase to two or three inches in length; they then descend to the sea, and return shortly after as grilse, with the more aged individuals. But, from some experiments lately made, it is confidently asserted that, previous to their migration to the sea, they assume the form of pars, in which state they are known, and continue for one year, when they become smoults, after which they proceed to the sea, and return as already mentioned. The salmon is caught in various ways, principally by nets and the rod, which latter method has now become a very fashionable amusement.

The *Gymnotus*, or *Electric Eel*, resembles a large water serpent, and is from five to six feet in length. They inhabit several streams in South America, abounding in the Amazon, the Oronooko, and its branches. The Indians,

in order to take them, drive a number of wild horses into the pool, on which the eels first expend their electric power. Humboldt describes a scene of this kind, which we abridge: "The Indians told us they would 'fish with horses,' of which we found it difficult to form an idea; but we soon saw our guides return from the savannah, which they had been scouring for wild horses and mules. They brought about thirty with them, which they forced to enter the pool. The extraordinary noise caused by the horses' hoofs, makes the fish issue from the mud, in which they bury themselves, and excites them to combat; they swim on the surface of the water, and crowd under the bellies of the horses and mules. The Indians, provided with harpoons and long slender reeds, surround the pool closely, and prevent the horses from running away. The eels, stunned by the noise, defend themselves by the repeated discharge of their electric power, and during a long time they seem to prove victorious. Several horses sink beneath the violence of the invisible strokes which they receive from all sides, and stunned by the force and frequency of the shocks, disappear under the water. Others, panting, with mane erect, and haggard eyes expressing anguish, raise themselves, and endeavour to flee from the storm by which they are overtaken. In less than five minutes two horses were drowned. The horses are probably only stunned, not killed, but they are drowned from the impossibility of rising, amid the prolonged struggles between the other horses and the eels. At last the mules and horses appeared less frightened; their manes no longer bristled, and their eyes expressed less dread. The eels, which require a long rest and abundant nourishment to repair what they have lost of galvanic force, approach timidly the edge of the marsh, where they are taken by means of small harpoons, fastened to long cords." Humboldt afterwards states,—"If by chance you receive a stroke before the fish is wounded, or wearied by long pursuit, the pain and numbness are so violent, that it is impossible to describe the nature of the feeling they excite. I do not remember having ever received from the stroke of an electrical machine, a more dreadful shock than that which I experienced by imprudently placing both my feet on an eel just taken out of the water. I

was affected the rest of the day with a violent pain in the knees, and in almost every joint."

XVIII.—*Insects.*

INSECTS are very small animals, having their heads furnished with antennæ or horns,—their bodies, which are without blood, bones, or cartilages, covered with a kind of bony substance instead of skin,—and a row of spiracles, or breathing holes, running along each side of the body. Their horns are jointed, and moveable in every part, being organs of sense to their owners. The antennæ must be carefully distinguished from the *palpi* or feelers, which are situated on each side of the mouth. They are generally in pairs, and some kinds have four, and others six. They, like the antennæ, are jointed and moveable, but are always short, and destitute of the crustaceous coating with which the antennæ are covered.

Insects are numerous beyond conception—the whole earth literally teeming with them. Indeed, there is not a plant, not a leaf, not a grain, but supports living creatures that even the microscope can scarcely make visible to our eyes. They far surpass the classes of animals already noticed, in the beauty of their colouring, in variety, and singularity of structure,—in the mode of constructing their abodes, and many other particulars; and small and insignificant as they may appear to the thoughtless, yet they form a very important part in the economy of nature. They supply a large portion of the food of many of the feathered tribes, and no inconsiderable portion of that of several species of fish; and if some of them seem a nuisance to man, others contribute largely to his comfort and support. We may mention as instances, the Bee, the Silk-worm, the Gall Fly, the Cochineal Insect, and the Spanish Fly.

All the *winged* and some of the *wingless* insects pass through three distinct states of existence. From the egg, and let it be remembered that most of the insect tribes are oviparous, comes forth the *larva*, which is called by the

different names of caterpillar, maggot, or grub. In this state the creature is a very soft substance, extremely voracious of its own peculiar food, and usually possesses a great many feet. Having attained its full size it passes into the *pupa* state. In some kinds of insects there is but little difference between the larva and pupa state; in others the difference is very great. The Butterfly affords a beautiful instance of the latter, and its pupa is called a chrysalis. From the chrysalis proceeds the perfectly formed insect, furnished with antennæ, which, having fluttered about in its gorgeous apparel for a few days, or weeks, lays its eggs, the seeds of a future progeny, and dies.

The *Tree-Beetle*, or *Cock-Chaffer*, which inhabits Britain and the northern parts of Europe, is the most mischievous of European insects. The grub is soft and grey, with testaceous head and legs, remains in the earth three years before it is transformed into the perfect insect, and devours the roots of corn and other vegetables, sometimes laying waste a large tract of country. The *Beetle* sticks to the tree whose leaves it feeds upon, and is eagerly sought after and devoured by swine, bats, crows, and poultry.

The *Fire-Fly* tribe contains many remarkable insects. We may mention the *Glow-worm*, which inhabits the woods and meadows of Britain. The female is larger than the male, and emits a beautiful phosphoric light for the purpose of attracting her mate. But though many of the English species are very elegant insects, they are far inferior both in size and splendour to the foreign ones, some of which are upwards of two inches in length.

The *Great Lantern-Fly* of Surinam, is one of the most curious of nature's productions. It is about three inches long, and upwards of five in expanse of wing: the ground colour is an elegant yellow, beautifully variegated with stripes and spots of different colours: and during the night it emits so strong a phosphoric light from its head or lantern, that a person may see to read by it, and travellers sometimes use it as a torch or lantern.

The *Dragon-Fly* is a beautiful insect, about three inches long, and rather more in expanse of wing. It is of all colours,—blue, green, scarlet, and white, and in the sum-

mer months it may frequently be seen hovering over stagnant waters or slow flowing streams, in which the larvæ also reside. They are two years in passing through the larva and pupa state, and when arrived at maturity are exceedingly rapacious, preying upon aquatic insects, which they seize very dexterously on the wing with a pair of jointed forceps wherewith the head is armed.

The *Ephemera*, or *Day-Fly*, is one of the most short-lived of animals, and is every where found about waters during summer. They seldom live above a day—some of the species not a single hour; yet in this, their brief life, they seem to enjoy all the happiness of which irrational creatures are capable,—perform all the functions of life, and die after propagating their species. The larva is six-footed, active, furnished with a tail, resides in the water, possesses lateral processes or fins, and is greedily devoured by trout and other fish. The pupa resembles the larva, but has the rudiments of wings.

The *Lion-Ant*, which is considerably smaller than the Dragon-Fly, preys with the most savage ferocity upon ants and smaller insects. For the purpose of ensnaring them it sinks itself into the sand, and forms a kind of funnel or pit, in which it lies buried up to the head. Such insects as come near this trap are sure to tumble into it, and not being able to scramble up the sides of a projecting sand bank, are seized and devoured by the Lion-Ant. But if the sides of the pit should not give way, and the unlucky captive seems likely to escape, its merciless enemy instantly sends up from his broad flat head, which he uses as a shovel, such showers of sand as speedily cause it to tumble down, and then its doom is sealed.

XIX.—*Insects continued.*

Of the *Bee* there are nearly three hundred different kinds,—thirty of which inhabit Great Britain. Most of the species are gregarious, living in considerable communities, but some of them are solitary. The *Honey Bee*, which is a perfect model of industry, lives in large societies, composed of *males* or drones, *females* or queens, and *neuters* or working bees. The *drone* lives a life of indo-

lence and gluttony, as neither his proboscis nor feet are formed for collecting honey or wax. The sole business of their life seems to be attending on the Queen; and the number is usually about a hundred. The *Queen* is easily distinguished by her great size and short wings. After having destroyed all the females in the larva or pupa state, the working bees take the queen under their particular protection, feed her, and attend upon her wherever she goes. In the brief period of about two months she lays between three and four thousand eggs. When the community have become too numerous to feel comfortable in their abode, the queen becomes agitated, and communicates her agitation to her faithful subjects. She then rushes out in quest of a new settlement, the working bees accompanying her in immense swarms, and wherever she alights they cling round her and guard her with the utmost care. The owner of the bees takes care to observe the spot where the swarm has settled, and loses no time in supplying them with a new habitation. This he places right over the cluster into which they have gathered, and they instantly take possession of it. This done, "they form themselves into companies, generally of four, one of which traverses the fields for materials, another is employed in laying out the bottoms and partitions of the cells, the third finishes the cells and smooths the insides, and the fourth either brings food for the rest, or relieves those who return with their burdens. The same bees, however, do not always continue in the same employ, but change occasionally. In one day's time they will construct cells enough for three thousand bees, allowing one cell for each bee. These cells are perfect hexagons, those in each honeycomb being double, opening on each side and closing at the bottom.

Meantime those that remain in their old abode, and did not migrate with the queen, are without a ruler. This deficiency the working bees speedily supply, by setting another queen at liberty from the pupa state, and all the operations of the community proceed as before. It sometimes happens that the young queen has made her appearance before the departure of the old one, and in this case that portion of the community that do not mean to emigrate keep their young sovereign in confinement, and

under strict guard, till her predecessor has departed with her attendants. The same hive generally throws off two or three swarms in the course of the summer.

The *working bees* are extremely numerous. They gather honey from the nectar of flowers, and wax from the pollen or dust which covers the stamina of numerous plants. The latter they bring home in an unwrought state, in hollows under the thighs, which, after being eaten and macerated in the stomach, is discharged in small quantities, and moulded by the jaws into perfect wax.

It is very remarkable that in autumn, when the *males* are no longer needed, the *neuters* attack them, and sting them to death; after which they carry their dead bodies out of the hive. But if by any accident the queen has been destroyed or lost, they become exceedingly dejected and inactive, and gladly hail any one that chance may throw in their way: or they enlarge some of the cells containing the eggs of working bees, and feed the larvæ issuing from them with more abundant nourishment, and of a different quality, by which, when they change to flies, they become queens. It deserves notice, that they always keep a strong guard upon the entrance to the hive to keep out all foes; and that a few females in each hive are allowed to live during winter, in order to guard against accidents, and to lay the foundation of other societies.

The *Ants*, or *Emmets*, are a gregarious and proverbially industrious family, consisting, like bees, of males, females, and neuters. The neuters are the sole labourers, not only constructing the nests or ant-hills, and procuring food for the entire colony, but also protecting the larvæ, commonly called ants' eggs. They wander about all day in search of food or materials for their nests, and assist each other in bringing home whatever is too cumbersome for such as have attempted it. They daily bring out of the nest the newly hatched larvæ and expose them to the warmth of the sun, and feed them till they are able to provide for themselves. In the evening they consume what has been collected during the day, and do not, as is usually supposed, lay up any store for the winter.

But, of all Ants, the most remarkable family is that of the *Termes*, or *White Ant*. The White Ants are, indeed, a most extraordinary community, inhabiting the East In-

dies, Africa, and South America. In wisdom and policy they far excel the Beaver, the Ant, or the Bee. The larva is about one-fourth of an inch in length, six-footed, without eyes, but possessing short, strong, and toothed mandibles. The pupa is about half-an-inch long, without eyes, and furnished with projecting mandibles, which are long, sharp, and forked, but without teeth. Both the male and female have four long horizontal wings, a small head, short sharp toothed mandibles, and prominent round eyes. The larvæ, which are by far the most numerous class, are the sole labourers, and not only build their houses and provide food for the males and females, but also take charge of the eggs. Their habitations are shaped like pyramids, rising to the height of ten or twelve feet, divided into different apartments, store-rooms for their provisions, vaulted chambers, and galleries of communication. So admirably are these cemented, that four men may stand upon them without doing them the slightest injury; and so numerous are they in Senegal, that they have the appearance of native villages. The pupæ never work, but they superintend the labourers, and guard their habitations from violence or intrusion. When a breach is made in their mansions they rush forward and defend the entrance with great ferocity; some of them beating with their mandibles against any hard substance, as a signal to the other guards, or as an encouragement to the labourers. The latter quickly hasten to the scene of action, each bearing a load of tempered mortar in his mouth, and instantly repair the damage that has been done. When a wall is being erected, one steward superintends six or eight hundred labourers, and often makes a noise with his mandible, which is invariably responded to by a loud hiss from the entire body of labourers, who at the well-known signal evidently redouble their exertions. The males and females having been extricated from the pupa state, fly abroad in the night, but their winged life is of very short duration; for no sooner has the sun arisen than their wings become dry, and they drop on the ground. Here they are either devoured by birds, or picked up by the inhabitants, who roast and eat them with great delight. Some few escape their foes, and these are humanely collected by the working Termites, and confined by pairs in mud

apartments, the openings of which are so small that they cannot pass through them; but they are carefully attended and fed by the larvæ, who can easily go out and in through the apertures. The Termites are perhaps the most destructive of insects; and the mischief they commit is done with wonderful dexterity and rapidity—scarcely any material except stone or metal being able to resist their attacks. In a single night they will completely destroy every article of wooden furniture, books, wearing apparel, or leather, in a house, not sparing even the flooring and rafters. Nay, in a few hours, a large beam will be hollowed out to a mere shell, not thicker than a sheet of writing paper.

The *Scorpion* has eight legs, and two clasps or hands on the fore part of the head; eight eyes—three on each side of the thorax, and two on the back; two projecting feelers; a long jointed tail, terminated by a sharp crooked sting; and two instruments resembling *combs*, situated between the breast and abdomen. The comb teeth vary in number, in the different families, from six to thirty-two. All scorpions are armed with a pungent sting, but it is only in very hot climates that any dangerous consequences flow from the wounds they inflict. In Europe their sting is never fatal, and the animal rarely exceeds three inches in length. In tropical climates, however, it frequently exceeds a foot in length, and its sting is often fatal. They prey upon spiders, flies, worms, &c., and also upon one another. Both the larva and pupa are eight footed, nimble, and have considerable resemblance to the perfect insect.

SECTION V.

MISCELLANEOUS.

I.—*Life of Columbus.*

At the beginning of the fifteenth century, when the most intelligent minds were seeking in every direction for the scattered lights of geographical knowledge, a profound ignorance prevailed among the learned as to the western regions of the Atlantic; its vast waters were regarded with awe and wonder, seeming to bound the world as with a chaos, into which conjecture could not penetrate, and enterprise feared to adventure. It is the object of the following notice briefly to relate the deeds and fortunes of the mariner who first had the judgment to divine, and the intrepidity to brave, the mysteries of this perilous deep; and who, by his hardy genius, his inflexible constancy, and his heroic courage, brought the ends of the earth into communication with each other. The narrative of his troubled life is the link which connects the history of the old world with that of the new.

Christopher Colön, or Columbus, was born, it is believed, in the city of Genoa, about the year 1435. He was the eldest son of a wool-comber, whose ancestors seem to have followed the same trade in that city for several generations. While very young, Columbus was taught reading, writing, grammar, and arithmetic, and made some proficiency in drawing. He soon evinced a strong passion for geographical knowledge, and an irresistible inclination for the sea; and his father seeing the bent of his mind, endeavoured to give him an education suitable for a maritime life. He sent him, therefore, to the University of Pavia, where he was instructed in geometry, geography, astronomy, navigation, and the Latin tongue. Here he remained but a short time, barely sufficient to give him

the rudiments of the necessary sciences. Shortly after leaving the university, he entered into nautical life, and, according to his own account, began to navigate at fourteen years of age. A complete obscurity rests upon this part of his history. It is believed he made his first voyages with one Columbo, a hardy captain of the seas, who had risen to some distinction by his bravery, and who was a distant connexion of his family; and it would appear that he sailed with this relative until, by his merit and perseverance, he rose to be the commander of a vessel.

About this time the Portuguese were prosecuting maritime discovery with great ardour. Cape Bojador had been doubled; the region of the tropics penetrated and divested of its fancied terrors; the greater part of the African coast, from Cape Blanco to Cape de Verde, explored, and the Cape de Verde and Azore Islands discovered. The fame of these discoveries drew the attention of the world; and the learned, the curious, and the adventurous, resorted to Lisbon to engage in the enterprises continually fitting out. Among the rest, Columbus arrived there about the year 1470. At Lisbon he married the daughter of an Italian, who had been one of the most distinguished navigators under Prince Henry, the special patron of these discoveries. From his mother-in-law he obtained the charts, journals, and manuscripts belonging to her late husband. By these means he became acquainted with the routes of the Portuguese, their plans and ideas, and he still farther improved himself in geographical knowledge by several voyages to the coast of Guinea. These and other circumstances led him more and more to speculate on the great object of geographical enterprise, and while others were slowly and painfully seeking a route to India by following up the coast of Africa, his daring genius conceived the bold idea of turning his prow directly to the west, and seeking the desired land by a route across the Atlantic.

Columbus was moved to this determination by a diligent study of all the geographical theories of the ancients, aided by his own experience, by the discoveries of the moderns, and the advancement of astronomical science. He set it down as a fundamental principle that the earth was a terraqueous globe, which might be travelled over from east to west, or the contrary. The space extending

from the most western point then known to the eastern extremity of Asia, he imagined would occupy about two-thirds of the circumference of the earth, which was then believed to be less than it actually is; and thus he was led to conclude that the distance from the western shores of Europe and Africa to the island of Cipango, supposed to be Japan, was far less than the truth. On these two happy errors depended, perhaps, the success of this great enterprise.

Several years elapsed without any decided effort on the part of Columbus to carry his design into execution. An enterprise of the kind required the patronage of some sovereign power, which could furnish the necessary means, could assume dominion over the lands to be discovered, and could ensure suitable rewards and dignities to the discoverer. He first applied to King John of Portugal, by whose councillors his theory was treated as extravagant and absurd, while they likewise behaved to him with the greatest duplicity. It has been asserted that after this he departed for Genoa, and thence to Venice, where his proposals were likewise rejected. He, however, despatched his brother Bartholomew to Henry VII. of England, whom he had heard extolled for his wisdom and munificence, but Bartholomew was unfortunately captured by pirates, and by this and other circumstances prevented from rejoining his brother, until long after the completion of the discovery. For himself, he sailed for Spain, where he appears to have arrived in great poverty; nor is it one of the least extraordinary circumstances in his eventful life, that he had, in a manner, to beg his way from court to court, to offer to Princes the discovery of a world.

A stranger travelling on foot, accompanied by a young boy, stopped one day at the gate of a convent, near Palos, in Spain, and asked of the porter a little bread and water for his child. That stranger was Columbus, accompanied by his son Diego, his wife having died in Portugal. The guardian of the convent, Juan Perez de Merchena, an intelligent and learned man, happening to pass by, entered into conversation with Columbus, was struck with the grandeur of his plans, and invited him to reside some time at the convent. He sent for a scientific friend,

Garcia Fernandez, the physician of Palos, and with him, and sometimes several veteran pilots and mariners of Palos, conferences were held, which ended in Juan Perez and his friend being convinced of the correctness of the theory of Columbus. After a short residence at the convent, Columbus, leaving his son Diego, set out in the spring of 1486 for the Castilian Court, then at Cordova, with a letter of recommendation from Juan Perez to his friend, Fernando de Talavera, confessor to Queen Isabella. On arriving at Cordova, he found it a matter of the greatest difficulty to obtain an audience, and a considerable time elapsed before King Ferdinand ordered the matter to be laid before a body of the most learned professors and theologians of the kingdom. By these his views were ridiculed, and his project pronounced impracticable and irreligious. Indignant at the neglect, ridicule, and repeated disappointments which he experienced, he was on the point of leaving Spain to lay his proposals before the Court of France. Taking Palos in his way, his friend Juan Perez received him with the deepest disappointment and sorrow. He had been father confessor to the Queen, and determined to make another and more strenuous effort in favour of Columbus; and at last, after a bold and spirited appeal both to her passions and her reason, she was induced to grant her patronage to the undertaking.

If the project of Columbus was the discovery of empires, his conditions were proportionally magnificent. The principal stipulation was, that he should be invested with the titles and privileges of Admiral and Viceroy over the countries he should discover, with one-tenth of all gains either by trade or conquest; and that this dignity and office of High Admiral should descend to his heirs and successors for ever. Notwithstanding the royal orders that were issued to the authorities of Palos for fitting out the armament for the expedition, it met with the greatest opposition. Nothing could equal the astonishment and horror of the people when they learned the nature of the expedition in which they were ordered to engage. They considered the ships and crews as devoted to destruction, and the boldest seamen shrunk from such a wild and chimerical cruise into the wilderness of the ocean. Repeated mandates were issued by the sovereign, but in vain. At

length Martin Alonzo Pinzon, a wealthy and enterprising navigator, and his brother, came forward, and by their influence and example their friends and others were induced to embark, and in a short time three caravels, or small vessels, were equipped and ready for sea.

Early in the morning of the 3d of August, 1492, Columbus set sail from Palos, steering for the Canary Islands. After reaching these, and repairing some damage which one of his vessels had received, he again set sail, steering nearly due west. On losing sight of the heights of Ferro, the hearts of the crew failed them, for they seemed to have taken leave of the world. Behind them was every thing dear to the heart of man—country, family, friends, life itself; before them every thing was chaos, mystery, and peril. In their despair many of the rugged seamen shed tears, and some broke into loud lamentations. Columbus tried to soothe their distress by describing the splendid countries to which he expected to conduct them, and by promises of every thing they could desire—promises not made for the purposes of deception, for he certainly believed he should realize them all. On the 13th of September Columbus first noticed the variation of the needle, a phenomenon which soon attracted the attention of the pilots, and filled them with consternation, but Columbus tasked his science and ingenuity for reasons which allayed their terrors. They soon arrived within the influence of the trade winds, which wafted them gently but speedily over a tranquil sea. They now began to see herbs and weeds drifting from the west, and birds flying in the same direction. Every one was eager to be the first to behold the wished for shore, for the sovereigns had promised a pension of thirty crowns to the first who should discover land. Columbus had taken the precaution to keep his people ignorant of the distance they had sailed, but they gradually became uneasy at the length of the voyage. They had advanced much farther than ever man had sailed before, and yet were still pressing onward and onward into that apparently boundless abyss. Even the favourable wind was conjured by their fears into a source of alarm. They feared that the wind in these seas might always prevail from the east, and if so, would never permit their return to Spain. A few light breezes from the west allayed for a time their

last apprehension, and several small birds that alighted on the rigging cheered the hearts of the poor mariners, who hailed their song as the voice of land. A profound calm that ensued, and afterwards a heavy swell of the sea again aroused their fears. The situation of Columbus was daily becoming more and more critical. The impatience of the seamen rose to absolute mutiny. They gathered together in the retired parts of the ships, and joined in murmurs and menaces against the admiral. They exclaimed against him as an ambitious desperado, who, in a mad phantasy, had determined to do something extravagant, to render himself notorious. How long were they bound to persist? Were they to sail on until they should perish, or until all return with their frail ships became impossible? Who would blame them, should they consult their safety and return? Such are some of the reasonings by which these men prepared themselves for open rebellion; and some went even so far as to propose to throw Columbus into the sea, and, on their return, to give out that he had fallen overboard while contemplating the stars, and signs of the heavens with his astronomical instruments.

Columbus was not ignorant of these secret cabals, but he kept a steady and serene countenance, soothing some with gentle words, stimulating others, and openly threatening the most refractory with punishment. New hopes diverted them for a time, but these likewise proved fallacious. For several days they continued on with alternate hopes and murmurs, until the various signs of land became so numerous, that the seamen from a state of despondency, passed to one of high excitement. Following the course of the flights of birds which they saw, Columbus altered his course to the west-south-west, but when on the evening of the third day after this, the seamen beheld the sun go down on a shoreless horizon, they again broke forth into loud clamours, and insisted on abandoning the voyage. Columbus, after endeavouring in vain to pacify them, assumed a different tone, and told them it was useless to murmur; that happen what might, he was determined to persevere until, by the blessing of God, he should accomplish the enterprise.

Fortunately the signs of land on the next day, the 11th of October, were such as no longer to admit of doubt.

Among other signs they observed a branch of thorns with berries on it floating by; they picked up also a reed, a small board, and, above all, a staff artificially carved. The greatest animation now prevailed throughout the ships; not an eye was closed that night. As the evening darkened, Columbus took his station on the high poop of the vessel, and with the most painful anxiety kept ranging his eye along the horizon. Suddenly, about ten o'clock, he thought he observed a light, which was confirmed by one of his attendants. It was seen afterwards in passing gleams, but few attached any importance to them. However, at two in the morning, a gun from the Pinta, the ship of Alonzo Pinzon, gave the joyful signal of land, which was clearly seen about two leagues distant, whereupon they lay to and waited impatiently for the dawn.

The thoughts and feelings of Columbus in this little space of time must have been tumultuous and intense. What a bewildering crowd of conjectures and speculations must have thronged upon his mind as he watched for the night to pass away;—wondering whether the morning light would reveal a savage wilderness, or dawn upon spicy groves, and glittering fanes, and gilded cities, and all the splendour of oriental civilization.

When the day dawned, Columbus saw before him a level and beautiful island, of great freshness and verdure, and covered with trees like a continued orchard. Many of the inhabitants were seen issuing from the woods, and running from all parts to the shore. They were perfectly naked, and from their attitudes and gestures appeared lost in astonishment at the sight of the ships. On landing, Columbus threw himself upon his knees, and returned thanks to God with tears of joy. Then rising, he drew his sword, displayed the royal standard, and took possession in the names of the Castilian sovereigns. The island, named by him San Salvador, is one of the Bahamas; it was called Guanahani by the natives, and among the English is known by the name of Cat Island. His followers now thronged around him in the most tumultuous transports; those formerly the most mutinous and turbulent were now the most devoted and enthusiastic. Meantime the natives, recovering from the terror with which the first appearance of the Spaniards had inspired them, ap-

proached them with great awe and making signs of adoration. They supposed that the ships had sailed out of the crystal firmament which bounded their horizon, or that they had descended from above on their ample wings, and that these marvellous strangers were inhabitants of the skies. Columbus distributed among them glass beads, hawks' bells, and other trifles, which they received as inestimable gifts.

Having explored the Island of Guanahani, Columbus set sail in quest of an opulent country to the south, where, as he understood the natives, a king resided of such immense wealth, that he was served in vessels of gold, and which Columbus now concluded to be the desired Cipango, which, from the first, he had expected to arrive at. Such were his hopes when, after discovering several of the Bahamas, he fell in with the Island of Cuba, which answered none of his expectations. He afterwards discovered Hayti, or St Domingo, which he named Hispaniola. On his voyage to this island, Martin Alonzo Pinzon parted company, having deserted him, as it afterwards appeared, with the intention of enriching himself by plunder, and of hastening back to Spain in order to obtain the glory of announcing the success of the expedition, or of claiming the honour of the discovery. For this conduct he afterwards felt so deeply, that on his unwelcome reception in Spain, he shortly after died a victim to grief and repentance. On the coast of Hayti Columbus lost one of his vessels, and here, at the entreaties of some of his people, he planted a colony. After cruising about for some time, he set sail on his return to Spain, and after a very stormy voyage arrived at Lisbon. Having paid his respects to the King of Portugal, he again set sail, and on the 4th of March, 1493, arrived at Palos.

The triumphant return of Columbus was a prodigious event in the little community of Palos. Many had lamented their friends as lost, while imagination had lent mysterious horrors to their fates. When, therefore, they beheld the adventurous vessel of Columbus furling her sails in their harbour, from the discovery of a world, the whole community broke forth into a transport of joy, the bells were rung, the shops shut, and all business suspended. On landing, wherever Columbus passed the air rang with

acclamations, and he received such honours as are paid to sovereigns. What a contrast was this to his departure a few months before, followed by murmurs and execrations! or rather, what a contrast to his first arrival at Palos, a poor pedestrian, craving bread and water for his child at the gate of a convent!

On despatching a letter to the sovereigns, he received an answer urging him to repair immediately to court, then residing at Barcelona. The journey of Columbus to this place was like the progress of a sovereign. Wherever he passed, the surrounding country poured forth its inhabitants, who rent the air with acclamations. In the large towns, the streets, windows, and balconies, were filled with spectators, eager to gain a sight of him and of the Indians whom he carried with him, who were regarded with as much astonishment as if they had been natives of another planet. His entrance into the city of Barcelona was compared to a Roman triumph. Before him were paraded six Indians, painted according to their savage fashion, and decorated with their ornaments of gold—birds and animals of unknown species, and Indian coronets, bracelets, and other golden decorations. After this followed Columbus on horseback, surrounded by a brilliant cavalcade of Spanish chivalry. The streets were almost impassable from the multitude; the houses, even to the very roofs, were crowded with spectators. It seemed as if the public eye could not be sated with gazing at these trophies of an unknown world, or at the remarkable man by whom it had been discovered. To receive him with suitable distinction, the sovereigns had ordered their throne to be placed in public, under a rich canopy of brocade of gold, where they awaited his arrival, seated in state, surrounded by their principal nobility. Columbus arrived in their presence, accompanied by a brilliant crowd of cavaliers, among whom, we are told, he was conspicuous for his stately and commanding form, which, with his venerable gray hairs, gave him the august appearance of a senator of Rome. A modest smile lighted up his countenance, showing that he enjoyed the state and glory in which he came; and certainly nothing could be more deeply moving to a mind inflamed by noble ambition, and conscious of having nobly deserved, than these testimonials

of the admiration and gratitude of a nation, or rather of a world. On his approach, the sovereigns rose, as if receiving a person of the highest rank. Bending on his knees, he would have kissed their hands in token of vassalage, but they raised him in the most gracious manner, and ordered him to seat himself in their presence; a rare honour in this proud and punctilious court.

He now gave an account of the most striking events of his voyage, and displayed the various productions and the native inhabitants that he had brought from the new world. He assured their majesties that all these were but harbingers of greater discoveries, which would add realms of incalculable wealth to their dominions, and whole nations of proselytes to the true faith.

When Columbus had finished, the king and queen sank on their knees, raised their hands to heaven, and, with eyes filled with tears of joy and gratitude, poured forth thanks and praises to God. All present followed their example; a deep and solemn enthusiasm pervaded that splendid assembly, and prevented all common acclamations of triumph. The anthem of *Te Deum laudamus*, chanted by the choir of the royal chapel, with the melodious accompaniments of instruments, rose up from the midst in a full body of harmony, bearing up, as it were, the feelings and thoughts of the auditors to heaven. Such was the solemn and pious manner in which the brilliant court of Spain celebrated this sublime event; offering up a grateful tribute of melody and praise, and giving glory to God for the discovery of another world.

II.—*Life of Columbus continued.*

THE joy occasioned by this great discovery was not confined to Spain; the whole civilized world was filled with wonder and delight. Men of learning and science shed tears of joy, and those of ardent imaginations indulged in the most extravagant and delightful dreams. Notwithstanding all this triumph, however, no one had an idea of the real importance of the discovery. The opinion of Columbus was universally adopted, that Cuba was the end of the Asiatic continent, and that the adjacent islands

were in the Indian seas. They were called, therefore, the West Indies; and as the region thus discovered appeared of indefinite extent, and existing in a state of nature, it was denominated "the New World."

By the indefatigable exertions of Columbus, a fleet of seventeen sail was soon prepared, with which he departed on a second voyage of discovery, on the 25th of September 1493. After touching at the Canary Islands, he shaped his course towards the south-west, and on the 2d of November a lofty island was discovered, to which, as being Sunday, he gave the name of Dominica. Sailing onwards, he discovered Guadaloupe, Santa Cruz, and other of the Caribbean Islands, and at length, on the 27th of November, he anchored opposite the settlement he had founded on the coast of Hispaniola. As it was at night, he ordered two signal guns to be fired, but there was no gun or friendly shout in reply. He soon learned that the settlers had fallen victims to their avaricious and tyrannical conduct towards the natives, and to their quarrels among themselves. He now founded a city in another situation, to which he gave the name of Isabella. Disease, however, soon made its appearance; the hardships necessarily attendant upon a new colony created discontent, and the scarcity of gold, expected to be found readily and in abundance, was a serious disappointment. Murmurs were therefore heard, and even a conspiracy was formed to seize some of the vessels and to return to Spain. This he repressed, while the punishment of the ringleaders only increased the clamour against him. He likewise defeated some of the Indian chiefs, who had entered into a confederacy against him, and followed up his easy-won victory by exacting tribute from the vanquished provinces. During this voyage he again visited Cuba and Jamaica, and also sent expeditions into the interior of Hispaniola in search of gold, but with no very great success. In the meantime, his enemies, supported by the idlers and discontented who had returned to Spain, boldly accused him of deceiving the sovereigns by the description of the countries he had discovered. Columbus therefore resolved to return to vindicate his character; and accordingly leaving his brother Bartholomew in command of the island, he sailed for Spain, where he arrived on the 11th of June 1496.

Columbus was again received by the sovereigns with distinguished favour, and another fleet was promised to be got ready for a third voyage, in which he might extend his discoveries. However, from the low state of the royal treasury, and the difficulties thrown in his way by his enemies in office, it was not till the 20th of May 1498, that Columbus set sail. In this voyage, directing his course more to the south, the first land he descried was the Island of Trinidad, or the Trinity, which he so named from seeing three mountains rising above the horizon. After coasting this island, he explored the great Gulf of Paria, where he obtained great quantities of pearls from the natives. He afterwards reconnoitred the coast to the westward, and having convinced himself of its being a continent, he steered for the settlement at Hispaniola, which he found involved in faction and rebellion, with all their consequent miseries. While involved in a series of difficulties in re-establishing his authority, his enemies were too successful in undermining his reputation at the court of Spain. They represented his character and conduct in the most odious point of view, and even alleged that he intended to cast off all allegiance to Spain, and either to make himself sovereign of the countries he had discovered, or to yield them into the hands of some other power; a slander which, however extravagant, was calculated to startle the jealous mind of Ferdinand. They at length succeeded by their influence, and the incessant repetition of falsehood, in obtaining a commissioner to be sent out to investigate the conduct of Columbus, and, if necessary, to supersede him in command. Bobadilla, the officer so empowered, on arriving at St Domingo, was informed of the punishments inflicted upon the rebels, some of them men of good family, and on entering the river beheld the bodies of two Spaniards hanging on a gibbet as an example; circumstances which he considered as conclusive proofs of the alleged cruelty of Columbus. In fact, before he landed, if not before he arrived, the culpability of Columbus was decided in his mind, and he acted accordingly. Having enlisted the popular clamour on his side, he, without even the semblance of a judicial inquiry, deposed Columbus, and completed the indignity by sending him home to Spain in chains.

His arrival at Cadiz produced a general burst of indig-

nation, which was re-echoed throughout all Spain. The jealous Ferdinand joined with his generous queen in her reprobation of the treatment of the Admiral; and on his arrival at court received him with unqualified favour and distinction. When he found himself thus kindly received, and beheld the tears which flowed from the eyes of Isabella, his long suppressed feelings burst forth; he threw himself upon his knees, and for some time could not utter a word for the violence of his tears and sobbings. There was no need of vindication; he appeared before them a deeply injured man, and it remained for them to vindicate themselves to the world, from the charge of ingratitude towards their most deserving subject. They expressed their indignation at the proceedings of Bobadilla, promised that he should be immediately dismissed, and Columbus reinstated in all his dignities, and indemnified for the losses he had sustained. In the speedy fulfilment of his reinstatement, however, he was doomed to experience a disappointment, which threw a gloom over the remainder of his days. Another was indeed despatched to supersede Bobadilla; but it was only after long delay, and in consequence of his representations that a strait might be found that would likely lead through the lands he had discovered to the rich territories of Eastern India, whence Portugal was now deriving great wealth, that he was despatched on a fourth and last voyage of discovery in May 1502. While prosecuting this voyage, he touched at San Domingo, but was refused liberty of entrance into the harbour by the governor, though he pleaded his fears of an approaching storm. At this very time a fleet, on board of which were Bobadilla and others of the enemies of Columbus, with all their ill-gotten wealth, lay ready to put to sea on their return to Spain. Columbus warned them of their danger, but in vain: they set sail, and, in the tremendous storm which followed, the ship containing the tyrannical Bobadilla and other enemies of Columbus was swallowed up with all its crew, while Columbus rode out the tempest in the shelter of a neighbouring bay. After exploring the coast from the Bay of Honduras to the Gulf of Darien in search of the supposed strait, and again visiting the coast of Veragua in quest of gold mines, and where he met with some disasters, the frail condition of his vessels compelled him

to steer for Hispaniola On his voyage thither, however, he was forced, for the safety of himself and crew, to run his two vessels aground on the north coast of Jamaica, where he was detained upwards of a year. One of the boldest of his followers volunteered to sail to San Domingo with a few Indians in a small canoe, but the governor Ovando, his interested enemy, cruelly delayed to send any vessel to his relief. In the meantime, while suffering from bad health, part of his crew mutinied and deserted him. Being straitened likewise for provisions, he had recourse to stratagem. Knowing that an eclipse of the moon was at hand, he informed the natives that the Deity whom he and his followers worshipped was about to inflict a fearful punishment upon them, for their neglecting to supply him with provisions, and lest they should disbelieve him, a signal would be given that very night in the heavens. When, therefore, according to his prediction, they beheld a black shadow stealing over the moon, and a mysterious gloom gradually covering the whole face of nature, they were seized with consternation, and hurrying with provisions to the ships, implored Columbus to intercede with his God to withhold the threatened calamities, and at the same time promising to furnish him with all he required. From that time there was no want of provisions.

At length a vessel arrived, which conveyed him and his crew to San Domingo. Here he was grieved at the desolation of the island, and the horrible massacres that had been committed by order of Ovando. The continual misunderstandings that arose between him and the governor, induced Columbus to hasten his departure, and after a tempestuous voyage he arrived again in Spain on the 7th of November 1504.

In the commencement of his application to the court of Spain to be reinstated in his dignities and offices, he had the misfortune to lose his friend and patron the generous Isabella. Ferdinand, jealous of his dignities, and repenting of having granted such high honours and prerogatives, which were increased by every discovery, met the application of Columbus with promises and evasions. A long series of fatigues, anxieties, and hardships, had enfeebled his health, and the dissappointment and neglect he now experienced preyed upon the spirit and hastened the death of

the high-minded and ill-requited Columbus. He died on the 20th of May 1506, being about seventy years of age.

Columbus was a man of great and inventive genius. His ambition was lofty and noble, and his conduct was characterized by the grandeur of his views, and the magnanimity of his spirit. His piety was genuine and fervent; religion mingled with the whole course of his thoughts and actions. Whenever he made any great discovery he devoutly returned thanks to God. The voice of prayer and the melody of praise rose from his ships on discovering the new world, and his first action on landing was to prostrate himself upon the earth, and offer up thanksgivings. Every evening the *Salve Regina* and other vesper hymns were chanted by his crew, and masses were performed in the beautiful groves that bordered the wild shores of this heathen land. It cannot be denied, however, that his piety was mingled with superstition, and darkened by the bigotry of the age. He evidently concurred in the opinion that heathen nations were destitute of natural rights, and that the sternest measures might be used for their conversion. In this spirit of bigotry he considered himself justified in making captives of the Indians, and transporting them to Spain to have them taught the doctrines of Christianity. But though these were the errors of the times, and not his individual faults, it is not intended to justify him on a point where it is inexcusable to err. Let it remain a blot on his illustrious name, and let others derive a lesson from it. And let us not forget the retribution he received. "He had denied justice to the inhabitants of the world he discovered, and justice was denied him; he had condemned them to slavery, and he was sent home in chains; he had given over the Indians to that thraldom of despair which broke the heart of millions, and he himself died broken-hearted."

Columbus possessed a visionary fervour of imagination, but its fondest dreams fell short of the reality. He died in ignorance of the real grandeur of his discovery! Until his last breath, he entertained the idea that he had merely opened a new way to the wild regions of the east, and the remote parts of Asia. What visions of glory would have broken upon his mind, could he have known that he had indeed discovered a new continent, nearly equal to the old

world in magnitude, and separated by two vast oceans from all the earth hitherto known by civilized man! And how would his magnanimous spirit have been consoled, amidst the afflictions of age, and the cares of penury, the neglect of a fickle public, and the injustice of an ungrateful king, could he have anticipated the splendid empires which would arise in the beautiful world he had discovered; and the nations, and tongues, and languages, which were to fill its lands with his renown, and to revere and bless his name to the latest posterity!

Abridged from WASHINGTON IRVINE.

III.—*Discovery of the Compass.*

MUCH interest must for ever attach to the discovery of this instrument; and yet there are few subjects concerning which less is known. For a period, the honour of the invention was ascribed to Gioia, a pilot or ship captain, born at Pasitano, a small village situated near Molphi or Amalfi, about the end of the 13th century. His claims, however, have been disputed. According to some, he did not invent but improve it; and according to others, he did neither. Much learning and labour have been bestowed upon the subject of the discovery. It has been maintained by one class, that even the Phœnicians were the inventors; by another, that the Greeks and Romans had a knowledge of it. Such notions, however, have been completely refuted. One passage, nevertheless, of a very remarkable character, occurs in the work of Cardinal de Vitry, Bishop of Ptolemais, in Syria. He went to Palestine during the fourth crusade, about the year 1204; he returned afterwards to Europe, and subsequently went back to the Holy Land, where he wrote his work entitled, "Historia Orientalis," as nearly as can be determined, between the years 1215 and 1220. In chapter xci. of that work, he has this singular passage—"The iron needle, after contact with the loadstone, constantly turns to the northern star, which, as the axis of the firmament, remains immoveable, whilst the others revolve; and hence it is essentially necessary to those navigating on the ocean." These words are as explicit as they are extraordinary; they state a fact and announce a use. The thing, therefore, which essentially constitutes the compass, must have been known

long before the birth of Gioia. In addition to this fact, there is another equally fatal to his claims as the original discoverer; it is now settled beyond a doubt, that the Chinese were acquainted with the compass long before the Europeans.

It is certain that there are allusions to the magnetic needle in the traditionary period of Chinese history about 2600 years before Christ; and a still more credible account of it is found in the reign of Ching-wang, of the Chow dynasty, before Christ 1114. All this, however, may be granted, without in the least impairing the just claims of Gioia to the gratitude of mankind. The truth appears to be this; the position of Gioia in relation to the compass, was precisely that of Watt in relation to the steam-engine—the element existed, he augmented its utility. The compass used by mariners in the Mediterranean, during the twelfth and thirteenth centuries, was a very uncertain and unsatisfactory apparatus. It consisted only of a magnetic needle afloat in a vase or basin by means of two straws or a bit of cork, supporting it on the surface of the water The compass used by the Arabians in the thirteenth century was an instrument of exactly the same description. Now the inconvenience and inefficiency of such an apparatus are obvious; the agitation of the ocean and the tossing of the vessel might render it useless in a moment. But Gioia placed the magnetized needle on a pivot, which permits it to turn to all sides with facility. Afterwards it was attached to a card, divided into thirty-two points, called *Rose des Vents;* and then the box containing it was suspended in such a manner, that, however the vessel might be tossed, it would always remain horizontal. The result of an investigation participated by men of various nations, and possessing the highest degree of competency, may thus be stated. The discovery of the directive virtue of the magnet was made anterior to the time of Gioia. Before that period, navigators, both in the Mediterranean and Indian seas, employed the magnetic needle; but Gioia, by his invaluable improvement in the principle of suspension, is fully entitled to the honour of being considered the real inventor in Europe, of the compass as it now exists.

CAMPBELL'S *Maritime Discovery.*

IV.—*Life of Sir Isaac Newton.*

THE name of Sir Isaac Newton has by general consent been placed at the head of those great men who have been the ornaments of their species. However imposing be the attributes with which time has invested the sages and the heroes of antiquity, the brightness of their fame has been eclipsed by the splendour of his reputation; and neither the partiality of rival nations, nor the vanity of a presumptuous age, has ventured to dispute the ascendancy of his genius.

Sir Isaac Newton was born at Woolsthorpe, near Grantham, in Lincolnshire, on the 25th of December 1642. His father died a few months previous to this event. Newton was thus left to the care of a widowed mother. At twelve years of age he was sent to the public school at Grantham, where he seems to have been very inattentive to his studies, and very low in his class; but having received some ill-treatment from the boy who was above him, he laboured incessantly till he became his superior in the class, and from that time he continued to rise until he was the head boy. From the habits of application thus formed, the peculiar character of his mind was speedily displayed. During the hours of play, when the other boys were occupied with their amusements, his mind was engrossed with mechanical contrivances. For this purpose he provided himself with little saws, hatchets, hammers, and all sorts of tools; and among other pieces of mechanism he constructed a wind mill, a water clock, and a carriage put in motion by the person who sat in it. When he attained his fifteenth year, he was taken home to assist in the superintendence of his small paternal estate, but instead of attending to the affairs of the farm, Newton was frequently found reading under a hedge; and the perusal of a book, or the superintendence of a water wheel of his own construction, too often absorbed all his thoughts, when the sheep were going astray, and the cattle were devouring or treading down the corn. His mother seeing his passion for study, and his dislike for every other occupation, sent him back for a few months to Grantham school, and on the 5th of June 1660, he was admitted into Trinity College, Cambridge.

The penetrating mind of Newton regarded the elements of Euclid as self-evident truths, and without any preliminary study, by his genius and patient application alone, he made himself master of Descartes' Geometry and other algebraic writers. In 1668 he took his degree of Master of Arts, and in 1669 he was chosen to fill the mathematical chair in the room of Dr Barrow, the celebrated theo logian and mathematician.

The first of his grand discoveries seems to have been that of the different refrangibility of the rays of light, which he established in 1666. Though the exhibition of colours by the prism had been often made previous to the time of Newton, yet no philosopher seems to have attempted to analyse the phenomena. Taking a triangular glass prism, and having made a hole in one of his window-shutters, and darkened his chamber, he let in the light, which passing through the prism, was so refracted as to exhibit all the different primary colours, viz. red, orange, yellow, green, blue, indigo, and violet, on the opposite wall. After a variety of experiments with the prism, he drew the grand conclusion, that light was not homogeneous, but consisted of rays, some of which were more refrangible than others.

His " Optics" appeared in English in 1704, and a Latin edition in 1706; these editions have frequently been reprinted, both in England and on the Continent, and there perhaps never was a work of profound science so widely circulated.

In the year 1666, when the plague had driven Newton from Cambridge, he was sitting alone in the garden at Woolsthorpe, and reflecting on the nature of gravity, that remarkable power which causes all bodies to descend towards the centre of the earth. As this power is not found to suffer any sensible diminution at the greatest distance from the earth's centre to which we can reach, being as powerful at the tops of the highest mountains as at the bottom of the deepest mines, he conceived it highly probable that it must extend much farther than was usually supposed;—that the moon might be retained in her orbit by the force of gravity, and if so, that the primary planets must also be carried round the sun by the same power. In attempting to verify this by calculation, he adopted the

common estimate of the earth's diameter then in use, and supposed that each degree of latitude contained sixty English miles. Owing to this error the result did not correspond with actual observation, which threw a doubt upon all his speculations, and he therefore, at that time, discontinued all farther inquiries into the subject. An accident, however, of a very interesting nature induced him to resume his former inquiries, and enabled him to bring them to a close. In June 1682, when he was attending a meeting of the Royal Society of London, the measurement of a degree of the meridian, executed by M. Picard in 1679, became the subject of conversation. Newton took a memorandum of the result obtained by the French astronomer, and having deduced from it the diameter of the earth, he immediately resumed his calculation of 1666, and began to repeat it with these new data. In the progress of the calculation he saw that the result which he had formerly expected was likely to be produced, and he was thrown into such a state of nervous irritability that he was unable to carry on the calculation. In this state of mind he intrusted it to one of his friends, and he had the high satisfaction of finding his former views amply realized.

The influence of such a result upon such a mind was of the most exciting character. The whole material universe was spread out before him;—the sun with all his attending planets;—the planets with all their satellites;—the comets whirling in every direction in their eccentric orbits;—and the systems of the fixed stars stretching to the remotest limits of space. All the varied and complicated movements of the heavens, in short, must have been at once presented to his mind, as the necessary results of that law which he had established in reference to the earth and the moon.

Newton followed up this discovery by demonstrating that the tides of the ocean depend upon the joint attraction of the sun and moon, principally that of the latter;—a discovery resting upon the same theory of universal gravitation. His great work, the Principia, embracing these and other investigations, was published in 1687.

To enumerate and explain his labours in mathematical investigations would far exceed our limits. His superior excellence indeed excited the envy of many of his con-

temporaries, but his penetrating genius, seconded by his moral excellence, baffled all attempts to depreciate his fame. Bernouilli, a Swiss philosopher, transmitted to the most distinguished mathematicians in Europe two problems for solution. Leibnitz, one of these distinguished men, was so struck with their beauty, that he requested Bernouilli to extend the time granted for their solution from six months to twelve. Newton sent a solution of them both to the President of the Royal Society on the day after he received them. Leibnitz, in 1716, prepared another, "for the purpose," as he expressed it, "of feeling the pulse of the English analysts." It was received by Newton about five o'clock in the afternoon, as he was returning from the mint, and though the problem was extremely difficult, and he himself much fatigued with business, yet he finished the solution of it before he went to bed.

In an account, however brief, of the labours of the illustrious Newton, it would be unpardonable to omit all allusion to his theological studies. That he, who among all the individuals of his species possessed the highest intellectual powers, was not only a learned and profound divine, but a firm believer in the great doctrines of religion, is one of the proudest triumphs of the Christian faith. Cherishing its doctrines, and leaning on its promises, he felt it his duty, as well as his pleasure, to apply to it that intellectual strength by which he had successfully surmounted the difficulties of the material universe. Thus uniting philosophy with religion, he dissolved the league which genius had formed with scepticism, and added to the cloud of witnesses the brightest name of ancient or of modern times.

The life of Newton was not passed unmarked by honours and rewards. In 1699 he was appointed master of the mint, a situation in which his mathematical and chemical knowledge was of great service to the nation. In 1687 he was chosen one of the nine delegates, who were appointed to defend the independence of the university of Cambridge, against the unconstitutional encroachments of James II.; and in 1688 he was elected to represent that learned body in Parliament, and again in 1701. He was chosen President of the Royal Society of London in 1703, an office to which he was annually re-elected during the remaining

twenty five years of his life; and in 1705 the honour of knighthood was conferred upon him by Queen Anne.

The social character of Sir Isaac Newton was such as might have been expected from his intellectual attainments. He was modest, candid, and affable, and without any of the eccentricities of genius, suiting himself to every company, and speaking of himself and others in such a manner that he was never even suspected of vanity. His generosity and charity had no bounds, and he used to remark, that they who gave away nothing till they died, never gave at all. His wonderful faculties continued unimpaired even in age, and his temperate habits and cheerful disposition long preserved a constitution naturally sound from the usual infirmities of life. A few years previous to his death, however, he suffered from severe affliction, and the paroxysms of the disorder were sometimes so violent that large drops of sweat followed each other down his face. Under these afflicting circumstances, the philosopher and the Christian were equally conspicuous. He never uttered a cry or a complaint; but during the intervals of relief which occurred, he smiled and conversed with his usual gaiety and cheerfulness. Nature being at last worn out, he resigned his breath on the 20th of March 1727, in the eighty-fifth year of his age. He was honoured with a splendid funeral, and a monument in Westminister Abbey, with a Latin inscription, of which, as it portrays his character and discoveries with elegance and nervous precision, we here subjoin a literal translation:

Here Lies
SIR ISAAC NEWTON, Knight,
Who, by a vigour of mind almost supernatural,
First demonstrated
The motions and figures of the Planets,
The Paths of the Comets, and the Tides of the Ocean.
He diligently investigated
The different refrangibilities of the Rays of Light,
And the properties of the colours to which they give rise.
An Assiduous, Sagacious, and Faithful Interpreter
of Nature, Antiquity, and the Holy Scriptures,
He asserted in his Philosophy the Majesty of God,
And exhibited in his conduct the simplicity of the Gospel.
Let Mortals rejoice
That there has existed such and so great
AN ORNAMENT OF HUMAN NATURE.
Born 25th December, 1642, Died 20th March, 1727.

SIR D. BREWSTER, *abridged.*

V.—*Account of the Principal Heathen Gods.*

Before the birth of our Saviour, the Jews were the only nation of the world who worshipped the true God. All the other nations worshipped different imaginary beings which existed only in their uninstructed fancies. Most of these false gods have now become forgotten, together with the nations that believed in them; yet it is necessary to preserve a knowledge of the imaginary gods and goddesses worshipped by the Greeks and Romans, as they are much spoken of in the finest writings of antiq[illegible], and are still occasionally mentioned both in poetry and prose. The most ancient of these their ideal gods were Chaos, and his son Erebus; or, confusion, and darkness. Saturn, one of their descendants, is the same as Time: his reign is called the Golden Age; and it is said, that the earth then produced corn and fruits without labour, and justice prevailed among all mankind. Saturn was said to be deposed by his son Jupiter, called also Jove; who then divided his father's power between himself and his two brothers, Neptune and Pluto. Jupiter was to reign over heaven; and he was said to hold his court, or council of the gods, on the top of Olympus, a mountain in Thessaly. He is called, by the ancient poets, the king of gods and men; and the eagle is represented as being the bearer of his thunderbolts. Neptune, the god of the sea, is represented with a trident, or fork with three teeth, in his hand, instead of a sceptre. He was supposed to be drawn in a chariot by sea-horses, with his son, Triton, blowing a trumpet made of shell, and dolphins playing round him. The dominions of Pluto, the god of the infernal regions, were called Tartarus and Elysium. Tartarus was the place where the souls of the wicked were punished, and Elysium was the scene of perpetual happiness allotted to the good. The passage from the earth to these regions was across the river Acheron, over which the departed spirits were conveyed by an old boatman, named Charon; and the further bank was also guarded by a dog with three heads, named Cerberus. There were two remarkable rivers of hell; one named Styx, which the gods used to swear by when they intended to make their oath very solemn; and another named Lethe, which caused who-

ever bathed in it to forget what was past. Mars, said to be the son of Jupiter, was the god of war. Apollo, likewise the son of Jupiter, was the god of music, poetry, and medicine. He is also represented as driving the chariot of the sun, drawn by four horses abreast; or rather, he was the sun itself. A story is told of him, that as a mark of affection, he intrusted this chariot one day to his son Phaeton; who was killed by being thrown out of it, but not till after he had set a part of the earth on fire. Apollo is also called Phœbus, and Hyperion; and is represented as a beautiful young man without a beard, and with graceful hair. Mercury, a son of Jupiter, was the messenger of the gods; and is therefore represented with wings to his cap and his feet. He was said to be the inventor of letters, and hence is the god of eloquence; and was the god of trade, and thence also of thieves. He was called also Hermes; and is represented as carrying a wand, called caduceus, with two serpents twisted round it. Vulcan, the god of fire and smiths, was the artificer of heaven: and made the thunderbolts of Jupiter, and the armour and palaces of the gods. His name and occupation are supposed to be derived from some obscure tradition of Tubal-Cain, one of the descendants of Cain, who was an instructor of every artificer in brass and iron. He once, as the story is told, offended Jupiter, who kicked him out of heaven; and falling on the island of Lemnos, he broke his leg, and was lame ever after. It is said that one of his principal forges was within Mount Etna. He is called also Mulciber.

The foregoing are the principal gods of this strange system of mythology, but there were many of a second or still lower order. Thus, Bacchus was the god of wine, and was crowned with leaves of the vine and the ivy. Eolus was the god of the winds: the north wind was called Boreas, the south wind Auster, the east wind Eurus, and the west wind Zephyrus. Momus was the god of satire, and likewise of laughter and jokes. Plutus was the god of riches. Hymen was the god of marriage: he is represented with the burning torch. Cupid was the god of love; he is represented as a beautiful child, but blind or hoodwinked, and carries a bow and arrows. Janus, a god with two faces, looking forward and backward.

had a temple which was open in time of war, and shut in peace. Esculapius was an inferior god of medicine, below Apollo: he is represented as accompanied by a serpent, which was thought the most long-lived of all animals. Pan was the god of shepherds; his lower parts have the figure of a goat; and he is represented as having horns, and as carrying a musical instrument similar to that now called Pan's pipes. There were other rural deities, called Satyrs, Fawns, and Sylvans; their figures were half man and half goat, and they dwelt chiefly in forests. Every river, also, was supposed to have its own god; who was drawn with a long beard, a crown of reeds, and leaning on an urn. There were likewise a great number of demi-gods, or half-gods, who were supposed to have a god for their father, and a woman for their mother: the principal one of these was Hercules; who was accounted the god of strength, from his having performed some wonderful undertakings, called his Twelve Labours. He is represented leaning on a large club, and wearing a lion's skin. BALDWIN.

VI.—*Account of the Principal Heathen Goddesses.*

JUNO was said to be the wife of Jupiter, and, of course, the queen of heaven. She is represented as drawn by peacocks in a chariot of gold. Her favourite messenger was Iris, the goddess of the rainbow. Minerva, a daughter of Jupiter, was the goddess of wisdom and of war. She was represented in complete armour, bearing a shield (called ægis) with a head on it, so terrible, that every one who looked on it was said to be turned into stone. She was likewise the patroness of spinning, needle-work, and embroidery. She was called also Pallas, and her principal emblem was an owl. Diana was the twin-sister of Apollo; and as he drove the chariot of the sun, so she presided in that of the moon. She was the goddess of hunting, and is drawn as carrying a bow and arrows, with a half-moon as an ornament on her forehead, and attended by several nymphs as her companions, and by her hounds; she was likewise called the goddess of chastity. She is called also Phœbe, and Cynthia, from

having been born on Mount Cynthus; and she had a very famous temple at Ephesus, which is mentioned in the New Testament, in the 19th chapter of the Acts. Venus was the goddess of beauty and of love, and the wife of Vulcan, and mother of Cupid: her chariot was drawn by doves, and the myrtle was sacred to her. She is said to have sprung from the sea, near the island of Cythera; and her most celebrated temple was at the city of Paphos, in the island of Cyprus: hence she is called also Cytherea; and the Paphian, or Cyprian goddess. She was famous for her cestus, or girdle; which had the power of giving to any female who wore it irresistible charms in the eyes of whomsoever she wished to please: but young women may still find the true girdle of Venus to be good humour. Vesta was the goddess of the earth and of fire. In her temple at Rome, a perpetual fire was maintained, which was kindled from the rays of the sun, and was constantly watched by priests chosen from the most noble families. They were called Vestal virgins, and had very great honours and privileges. Ceres was the goddess of corn and of harvests. Cybele was one of the most ancient of the goddesses, being the wife of Saturn; and in some respects represents the earth. She is displayed as crowned with towers, holding a key in her hand, and drawn in a chariot by lions. Proserpine was the wife of Pluto, and, of course, the queen of the infernal regions. She was the daughter of Ceres. Amphitrite was the wife of Neptune. Her sister was Thetis, another sea-goddess; and hence when the sun sets, he is said to sink into the lap of Thetis.

Flora was the goddess of flowers, and Pomona of fruits. Bellona was an inferior goddess of war. Aurora was the goddess of morning, or rather of day-break. Themis, the sister of Saturn, was the goddess of righteousness and justice: her daughter Astrea also represented justice; she is sometimes called the Virgin, and in this character has a place amongst the stars, being denoted by the constellation Virgo (or the virgin). Hygeia was the goddess of health. Hebe was the goddess of youth, and was cupbearer to Jupiter.

Ate was the goddess of mischief. The Muses were nine virgin goddesses who presided over every kind of

learning, and in that character attended on Apollo. They were sisters: the principal of them were Clio, who was the muse of history; Thalia of comedy; Melpomene of tragedy; Terpsichore of dancing; and Urania of mathematics and astronomy. They are sometimes called merely the Nine, in reference to their number. Parnassus and Helicon were two mountains sacred to Apollo and the Muses; at the feet of which flowed two streams, whose waters were supposed to communicate the inspiration of prophecy or of poetry. Pegasus was a winged horse of the Muses. The Graces were three sisters, likewise virgins. They were supposed to give its attractive charms to beauty of every kind, and so dispense the gift of pleasing. The Furies were three sisters of a very different character: they were the most deformed and horrible of all the imaginary deities. Instead of hair they had snakes hanging from their heads. They carried chains and whips with lashes of iron or of scorpions in one hand, and lighted torches in the other. They were supposed to be the bearers of the vengeance of heaven. The Destinies or Fates were also three sisters, of whom one was represented as holding a distaff; another drawing from it a thread signifying the life of man; and the third with a pair of shears, ready to cut the thread whenever she should choose. The Dryads and Hamadryads were rural goddesses, each having a single tree in her charge. The Naiads were goddesses presiding over springs, wells, and fountains; each in the same manner having one under her care. The Nereids were inferior goddesses of the sea. BALDWIN.

VII.—*Life of John Howard.*

JOHN HOWARD, the philanthropist, who, imitating the divine example of Christ, *went about doing good*, and who has left a fame of richer odour and more celestial hue than that which encircles the names of heroes and conquerors, was born at Hackney in 1726. He was left a small competency by his father, which, along with the delicate state of his health, induced him to forego the business of a grocer, to which he was apprenticed. Though

his education had not been liberal, his philosophical attainments were such that he was enrolled a Fellow of the Royal Society. Shortly after the great earthquake at Lisbon, he formed the resolution of visiting that city, but on his way thither was taken by a French privateer, and carried a prisoner to France. He here learned experimentally the miseries of confinement; the latent sympathies of his soul were awakened; and the future direction of his time and his talents, which has gained him immortal fame, was probably owing, in a great measure, to this personal misfortune.

On his return from captivity, the philanthropy of his disposition now began to display itself by numerous acts of pure benevolence. He projected many improvements on his small domain; as much to give employment to the poor as to gratify his own taste; he built cottages for some of the poor, and others he clothed. Industry and sobriety, however, were the only passports to his favour; and thus in a moral, as well as a charitable view, his conduct became exemplary.

In 1773 he was created high sheriff of the county of Bedford, an office which, as he emphatically observes, "brought the distress of prisoners more immediately under his notice;" and this recalling the sufferings of his own captivity, led him to form the benevolent design of visiting all the prisons and places of confinement throughout England, for the humane purpose of alleviating the miseries of the sufferers, and meliorating their condition. This project, which gave full latitude to the philanthropy of his heart, he accomplished with indefatigable zeal; and being examined before the House of Commons on the subject of prisons, he received the thanks of the senate for his exertions; and had the felicity to find that his voluntary labours had not been wholly in vain, as they excited the attention of the legislature, and were, in some measure, productive of the benefits proposed by them.

Having again and again inspected the receptacles of crime, of poverty, and misery, throughout Great Britain and Ireland, he extended his views to foreign countries. With this design, he travelled three times through France, four times through Germany, five times through Holland, twice through Italy, once through Spain and Portugal,

and also through Denmark, Sweden, Russia, Poland, and part of Turkey. These excursions occupied, with some short intervals of rest at home, the period of twelve years; and never before was such a considerable portion of an individual's life applied to a more benevolent and laudable purpose, without a motive of interest or pleasure, save the virtuous satisfaction of relieving the most miserable portion of his fellow-creatures.

His "State of the Prisons in England and Wales, with preliminary observations, and an account of some Foreign Prisons," was first published in 1777; and, in "Appendixes," he continued his remarks on the countries which he visited in succession. Such an aggregate of private misery, of insensibility in gaolers, and neglect or cruelty in magistrates, was never before exhibited to the commiseration or abhorrence of mankind.

By his sister, who died unmarried, he gained a liberal accession of fortune; which, in his own opinion, could not be spent to a better purpose, than in the relief of poignant misery, shut up from every eye, except that of the most active benevolence.

While engaged in one of his last peregrinations of love and charity to the human race, his singular worth had made such an impression on the public mind, that a liberal subscription was opened to defray the expense of erecting a statue to his honour while yet alive. The principles of Howard were abhorrent from ostentation: his services to mankind were not baits for praise. When he heard of this scheme, "Have I not," said he, "one friend in England who will put a stop to such a proceeding?" The design was accordingly dropped; but, to the credit of the subscribers, the money collected was principally applied to the relief of captive indigence and misfortune.

"An Account of the principal Lazarettos in Europe," with various papers relative to the plague, and further observations on prisons and hospitals, made its appearance in 1789. In this publication Mr Howard announced his intention of again quitting his country, for the purpose of revisiting Russia, Turkey, and some countries of the East. "I am not insensible," observes he, "of the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence, which has

hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life, in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious, deliberate conviction, that I am pursuing the path of duty; and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures, than could be expected in the narrow circle of retired life." The event which his mind seemed to presage, and for which he had prepared himself, by deprecating invidious reflections, actually took place. Having spent some time at Cherson, a new Russian settlement, where the malignity of disease had cut off thousands of that nation, as much from ignorance and neglect, as from the natural insalubrity of the place, his benevolence prompted him to visit a young lady, who lay dangerously ill of an epidemic fever, in order to administer some medicines for her relief; he caught the distemper, and soon became the victim of his own humanity! Prince Potemkin, hearing of his illness, sent his own physician to attend him; but all was in vain, the days of his life were numbered, the measure of his labours was complete, and he died on the twelfth day. He was buried in the garden of a French gentleman in the neighbourhood; and barbarous as was the country in which he made his exit, the grave of our virtuous philanthropist was not unwatered by a tear. In Britain, the news of his death was received with the sincerest regret: it was announced in the London Gazette, a compliment which no private subject ever received before; and all ranks were eager to testify their regard to the memory of a man who had merited so well of human nature in general, and who will ever be an ornament to the country that gave him birth.

The abstemiousness of Mr Howard was very great; and to this cause the prolongation of his life, amidst infection and disease, may in a great measure be ascribed. He totally avoided the use of animal food; and at one time lived almost wholly on potatoes; at another, on tea, bread, and butter. No convivial invitations, however honourable, were accepted by him; his only delight consisted in visiting the abodes of misery, that he might be the happy instrument of alleviating its oppression.

His monument in St Paul's cathedral is at once a proof of national genius and national gratitude. The inscription tells us, with truth, "that he trode an open but unfrequented path to immortality, in the ardent and unremitted exercise of Christian charity;" and concludes, "may this tribute to his fame excite an emulation of his truly honourable actions!" MAVOR.

VIII.—*The Vision of Mirza.*

WHEN I was at Grand Cairo, I picked up several Oriental manuscripts, which I have still by me. Among others, I met with one entitled THE VISIONS OF MIRZA, which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them: and shall begin with the first vision, which I have translated word for word as follows:—

"On the fifth day of the moon, which, according to the custom of my forefathers, I always keep holy, after having washed myself, and offered up my morning devotions, I ascended the high hill of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow, and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play. The sound of it was exceedingly sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard; they put me in mind of those heavenly airs that are played to the departed souls of good men, upon their first arrival in paradise, to wear out the impressions of their last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

I had been often told, that the rock before me was the

haunt of a genius, and that several had been entertained with music who had passed by it; but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and, as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me up from the ground, and taking me by the hand, Mirza, said he, I have heard thee in thy soliloquies; follow me.

He then led me to the highest pinnacle of the rock, and placing me on the top of it, Cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a huge valley, and a prodigious tide of water rolling through it. The valley that thou seest, said he, is the vale of misery, and the tide of water that thou seest, is part of the great tide of eternity. What is the reason, said I, that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other? What thou seest, said he, is that portion of eternity which is called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now, said he, this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life,—consider it attentively. Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number about a hundred. As I was counting the arches, the genius told me, that this bridge consisted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it: but tell me further, said he, what thou discoverest on it. I see multitudes of people passing over

it, said I, and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping through the bridge into the great tide that flowed underneath it: and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trode upon, than they fell through them into the tide, and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, than many fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through, one after another, being quite tired and spent with so long a walk.

I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes, and danced before them; but often, when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, and others with phials, who ran to and fro upon the bridge, thrusting several persons on trap-doors, which did not seem to lie in their way, and which they might have escaped, had they not been thus forced upon them.

The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it. Take thine eyes off the bridge, said he, and tell me if thou yet seest any thing thou dost not comprehend. Upon looking up, What mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and, among many other feathered creatures,

several little winged boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life.

I here fetched a deep sigh. Alas, said I, man was made in vain! how is he given away to misery and mortality! tortured in life, and swallowed up in death! The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it. I directed my sight as I was ordered, and (whether or not the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the further end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean, planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them except through the gates of death, that I saw opening every moment upon the bridge. The islands, said he, that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea-shore. There are myriads of islands behind those which thou here discoverest, reaching farther than thine eye, or even thine imagination, can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled,

are distributed among these several islands, which abound with pleasures of different kinds and degrees suitable to the relishes and perfections of those who are settled in them: every island is a paradise accommodated to its respective inhabitants. Are not these, O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him. I gazed with inexpressible pleasure on these happy islands. At length, said I, show me now, I beseech thee, the secrets that lie hid under those dark clouds that cover the ocean on the other side of the rock of adamant. The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating; but, instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it." ADDISON.

SECTION VI.

POETRY.

I.—*Latter Part of Sixth Chapter of St Matthew Paraphrased.*

THINK not, when all your scanty stores afford
Is spread at once upon the sparing board;
Think not, when worn the homely robe appears,
While on the roof the howling tempest bears,
What farther shall this feeble life sustain,
And what shall clothe these shivering limbs again.
Say, does not life its nourishment exceed?
And the fair body its investing weed?
Behold, and look away your low despair—
See the light tenants of the barren air;
To them nor stores nor granaries belong,
Naught but the woodland and the pleasing song,
Yet your kind heavenly Father bends his eye
On the least wing, that flits along the sky;
To him they sing, when spring renews the plain;
To him they cry in winter's pinching reign:
Nor is their music nor their plaint in vain;
He hears the gay and the distressful call,
And, with unsparing bounty, fills them all.—
Observe the rising lily's snowy grace,
Observe the various vegetable race;
They neither toil nor spin, but careless grow;
Yet see how warm they blush! how bright they glow
What regal vestments can with them compare!
What king so shining! or what queen so fair!
If ceaseless thus the fowls of heaven he feeds,
If o'er the fields such lucid robes he spreads,
Will he not care for you, ye faithless, say?
Is he unwise? or are ye less than they?

THOMSON.

II.—*Vision of Belshazzar.*

The King was on his throne, the Satraps throng'd the hall;
A thousand bright lamps shone o'er that high festival.
A thousand cups of gold, in Judah deem'd divine—
Jehovah's vessels hold the godless Heathen's wine!

In that same hour and hall, the fingers of a hand
Came forth against the wall, and wrote as if on sand:
The fingers of a man;—a solitary hand
Along the letters ran, and traced them like a wand.

The monarch saw, and shook, and bade no more rejoice;
All bloodless wax'd his look, and tremulous his voice.
"Let the men of lore appear, the wisest of the earth,
And expound the words of fear, which mar our royal mirth."

Chaldea's seers are good, but here they have no skill;
And the unknown letters stood untold and awful still.
And Babel's men of age are wise and deep in lore;
But now they were not sage, they saw—but knew no more.

A captive in the land, a stranger and a youth,
He heard the king's command, he saw that writing's truth.
The lamps around were bright, the prophecy in view;
He read it on that night,—the morrow prov'd it true.

"Belshazzar's grave is made, his kingdom pass'd away,
He, in the balance weigh'd, is light and worthless clay.
The shroud, his robe of state, his canopy the stone;
The Mede is at his gate! the Persian on his throne!

Byron.

III.—*Elegy on Spring.*

Now is the time for those who wisdom love,
Who love to walk in virtue's flowery road,
Along the lovely paths of Spring to rove,
And follow Nature up to Nature's God.

Thus Ashley gather'd academic bays;
Thus gentle Thomson, as the Seasons roll,
Taught them to sing the great Creator's praise,
And bear their poet's name from pole to pole.

Thus have I walk'd along the dewy lawn;
My frequent foot the blooming wild hath worn;
Before the lark I've sung the beauteous dawn,
And gather'd health from all the gales of morn.

And ev'n when Winter chill'd the aged year,
I wander'd lonely o'er the hoary plain:
Though frosty Boreas warn'd me to forbear,
Boreas, with all his tempests, warn'd in vain.

Then, sleep my nights, and quiet bless'd my days;
I fear'd no loss, my Mind was all my store;
No anxious wishes e'er disturb'd my ease;
Heav'n gave content and health—I ask'd no more.

Now, Spring returns: but not to me returns
The vernal joy my better years have known;
Dim in my breast life's dying taper burns,
And all the joys of life with health are flown.

Starting and shivering in th' inconstant wind,
Meagre and pale, the ghost of what I was,
Beneath some blasted tree I lie reclin'd,
And count the silent moments as they pass;

The winged moments, whose unstaying speed
No art shall stop, or in their course arrest;
Whose flight shall shortly count me with the dead,
And lay me down in peace with them that rest.

Oft morning dreams presage approaching fate;
And morning-dreams, as poets tell, are true:
Led by pale ghosts, I enter Death's dark gate,
And bid the realms of light and life adieu.

I hear the helpless wail, the shriek of woe;
I see the muddy wave, the dreary shore,
The sluggish streams that slowly creep below,
Which mortals visit, and return no more.

Farewell, ye blooming fields! ye cheerful plains!
Enough for me the church-yard's lonely mound,
Where melancholy with still silence reigns,
And the rank grass waves o'er the cheerless ground.

There let me wander at the shut of eve,
When sleep sits dewy on the labourer's eyes;
The world and all its busy follies leave,
And talk with Wisdom where my Daphnis lies.

There let me sleep forgotten in the clay,
When death shall shut these weary aching eyes!
Rest in the hopes of an eternal day,
Till the long night is gone, and the last morn arise,

MICHAEL BRUCE.

IV.—*The Ostrich.*

NOT in the land of a thousand flowers;
Not in the glorious Spice-wood bowers;
Not in fair islands by bright seas embraced,
Lives the wild Ostrich, the bird of the waste.

Come on to the desert, his dwelling is there,
Where the breath of the simoom is hot in the air;
To the desert, where never a green blade grew,
Where never its shadow a broad tree threw,
Where sands rise up, and in columns are wheel'd
By the winds of the Desert, like hosts in the field;
Where the Wild Ass sends forth a lone, dissonant bray,
And the herds of the Wild Horse speed on through the day—
The creatures unbroken, with manes flying free,
Like the steeds of the whirlwind, if such there may be.

Yes, there in the Desert, like armies for war,
The flocks of the Ostrich are seen from afar,
Speeding on, speeding on o'er the desolate plain,
While the fleet mounted Arab pursueth in vain!
But 'tis joy to the traveller who toils through that land,
The egg of the Ostrich to find in the sand;
'Tis sustenance for him when his store is low,
And weary with travel he journeyeth slow
To the well of the Desert, and finds it at last
Seven days' journey from that he hath passed.

Or go to the Caffre-land,—what if you meet
A print in the sand, of the strong Lion's feet!
He is down in the thicket, asleep in his lair;
Come on to the Desert, the Ostrich is there—
There, there! where the Zebras are flying in haste,
The herd of the Ostrich comes down o'er the waste—
Half running, half flying—what progress they make!
Twang the bow! not the arrow their flight can o'ertake!

Strong bird of the Wild, thou art gone like the wind,
And thou leavest the cloud of thy speeding behind;
Fare thee well! in thy desolate region, farewell,
With the Giraffe and Lion, we leave thee to dwell!

MARY HOWITT.



V.—*The Better Land.*

"I HEAR thee speak of the better land;
Thou call'st its children a happy band:
Mother! O where is that radiant shore?—
Shall we not seek it, and weep no more?—
Is it where the flower of the orange blows,
And the fire-flies dance through the myrtle boughs!"
"Not there, not there, my child!"

"Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?—
Or 'midst the green islands on glittering seas,
Where fragrant forests perfume the breeze,
And strange bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand,
Is it there, sweet mother, that better land?"
"Not there, not there, my child

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom;
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child!"

MRS HEMANS.

VI.—*On True Dignity.*

Hail, awful scenes, that calm the troubled breast,
And woo the weary to profound repose;
Can passion's wildest uproar lay to rest,
And whisper comfort to the man of woes!
Here Innocence may wander, safe from foes,
And Contemplation soar on seraph wings.
O Solitude, the man who thee foregoes,
When lucre lures him, or ambition stings,
Shall never know the source whence real grandeur springs

Vain man, is grandeur given to gay attire?
Then let the butterfly thy pride upbraid:—
To friends, attendants, armies, bought with hire?
It is thy weakness that requires their aid:—
To palaces, with gold and gems inlaid?
They fear the thief, and tremble in the storm:
To hosts, through carnage who to conquest wade?
Behold the victor vanquish'd by the worm!
Behold what deeds of woe the locust can perform!

True dignity is his, whose tranquil mind
Virtue has raised above the things below,
Who every hope and fear to Heav'n resign'd,
Shrinks not, though Fortune aim her dreadful blow:
This strain from 'midst the rocks was heard to flow.
In solemn sounds. Now beam'd the evening star;
And from embattled clouds emerging slow
Cynthia came riding on her silver car;
And hoary mountain-cliffs shone faintly from afar.

Beattie.

VII.—*Address to the Mummy in Belzoni's Exhibition.*

And thou hast walk'd about (how strange a story!)
In Thebes's streets three thousand years ago,
When the Memnonium was in all its glory,
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous.

Speak! for thou long enough hast acted Dummy,
Thou hast a tongue—come, let us hear its tune;

Thou'rt standing on thy legs, above ground, Mummy!
  Revisiting the glimpses of the moon,
Not like thin ghosts or disembodied creatures,
But with thy bones and flesh, and limbs and features.

Tell us—for doubtless thou canst recollect—
  To whom should we assign the Sphinx's fame!
Was Cheops or Cephrenes architect
  Of either Pyramid that bears his name!
Is Pompey's Pillar really a misnomer!
Had Thebes a hundred gates, as sung by Homer?

Perchance that very hand, now pinion'd flat,
  Has hob-a-nobb'd with Pharaoh glass to glass;
Or dropp'd a halfpenny in Homer's hat,
  Or doff'd thine own to let Queen Dido pass;
Or held, by Solomon's own invitation,
A torch at the great Temple's dedication.

I need not ask thee if that hand, when arm'd,
  Has any Roman soldier maul'd and knuckled,
For thou wert dead, and buried, and embalm'd,
  Ere Romulus and Remus had been suckled:—
Antiquity appears to have begun
Long after thy primeval race was run.

Since first thy form was in this box extended,
  We have, above ground, seen some strange mutations;
The Roman empire has begun and ended,
  New worlds have risen—we have lost old nations
And countless kings have into dust been humbled,
While not a fragment of thy flesh has crumbled.

Didst thou not hear the pother o'er thy head,
  When the great Persian conqueror, Cambyses,
March'd armies o'er thy tomb with thundering tread,
  O'erthrew Osiris, Orus, Apis, Isis,
And shook the Pyramids with fear and wonder
When the gigantic Memnon fell asunder?

If the tomb's secrets may not be confess'd,
  The nature of thy private life unfold:—
A heart has throbb'd beneath that leathern breast,
  And tears adown that dusky cheek have roll'd:
Have children climb'd those knees, and kiss'd that face
What was thy name and station, age and race?

Statue of flesh—immortal of the dead!
   Imperishable type of evanescence!
Posthumous man, who quitt'st thy narrow bed,
   And standest undecay'd within our presence,
Thou wilt hear nothing till the Judgment-morning,
When the great trump shall thrill thee with its warning.

Why should this worthless tegument endure,
   If its undying guest be lost for ever?
O let us keep the soul embalm'd and pure
   In living virtue, that, when both must sever,
Although corruption may our frame consume,
The immortal spirit in the skies may bloom.

HORACE SMITH.

VIII.—*Ye Mariners of England.*

YE mariners of England,
   That guard our native seas;
Whose flag has brav'd, a thousand years,
   The battle and the breeze!
Your glorious standard launch again,
   To match another foe!
And sweep through the deep,
   While the stormy tempests blow;
While the battle rages loud and long,
   And the stormy tempests blow.

The spirit of your fathers
   Shall start from every wave!
For the deck it was their field of fame,
   And ocean was their grave;
Where Blake and mighty Nelson fell,
   Your manly hearts shall glow,
As ye sweep through the deep,
   While the stormy tempests blow;
While the battle rages loud and long,
   And the stormy tempests blow.

Britannia needs no bulwark,
   No towers along the steep:
Her march is o'er the mountain wave,
   Her home is on the deep:
With thunder from her native oak,
   She quells the floods below,

As they roar on the shore,
While the stormy tempests blow;
While the battle rages loud and long,
And the stormy tempests blow.

The meteor flag of England
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return:
Then, then, ye ocean warriors!
Our song and feast shall flow
To the fame of your name,
When the storm has ceas'd to blow;
When the fiery fight is heard no more,
And the storm has ceas'd to blow.

CAMPBELL.

IX.—*Extracts from* Burns.

The Daisy.—Wee, modest, crimson-tipped flow'r,
Thou's met me in an evil hour;
For I maun crush amang the stoure
Thy slender stem;
To spare thee now is past my pow'r,
Thou bonnie gem.

There, in thy scanty mantle clad,
Thy snawy bosom, sun-ward spread,
Thou lifts thy unassuming head
In humble guise;
But now the *share* uptears thy bed,
And low thou lies!

Such fate to *suffering worth* is giv'n,
Who long with wants and woes has striv'n,
By human pride or cunning driv'n,
To mis'ry's brink,
Till wrench'd of every stay but *Heav'n*,
He ruin'd, sink!

Ev'n thou who mourn'st the Daisy's fate—
That fate is thine—no distant date;
Stern Ruin's *plough-share* drives, elate,
Full on thy bloom,
Till crush'd beneath the furrow's weight,
Shall be thy doom!

Pleasures.—But pleasures are like poppies spread,
You seize the flow'r, its bloom is shed;
Or like the snow-falls in the river,
A moment white—then melts for ever;
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm.

A Bard's Epitaph.—Is there a man, whose judgment clear
Can others teach the course to steer,
Yet runs, himself, life's mad career,
Wild as the wave;
Here, pause—and, thro' the starting tear,
Survey this grave.

The poor inhabitant below
Was quick to learn and wise to know,
And keenly felt the friendly glow,
And softer flame.
But thoughtless follies laid him low,
And stain'd his name!

Reader, attend—whether thy soul
Soars fancy's flights beyond the pole,
Or darkling grubs this earthly hole
In low pursuit;
Know, prudent, cautious, *self-control*,
Is wisdom's root.

X.—*Hannibal on the Alps.*

He has toil'd to the Alpine brow,
Still red from Saguntum's woe;
He stands where no foot of man till now
Hath sullied the virgin snow.
Beneath is the eagle's nest,
And clouds in dim wreaths curl'd;
And his glances dart south, and east, and west,
Over the subject world;
But life's flood in his bounding heart beats high,
As he looks on the plains of Italy.

From the sands of the burning south
He revell'd in sunny Spain;
He saw the cool Ebro's waters rush,
And he gazed on the Western main.
He traversed the realm of Gaul;
And now, from the midway air,
How worthless with him is the thought of all,
To the empire before him there;
For the Queen of Nations beneath him lies,
The crown of a hundred victories!

His warriors trail dark and slow,
Up the peak where their leader stands;
By defile and torrent they wind below,—
Those daring heroic bands!
They shall that fair land see,
Where, marching o'er hill and plain,
They will shout in delirium of victory,
For Trebia and Thrasymene;
And the conqueror conquering, in vengeful hour,
Their country's wrath on the Roman pour.

C. Redding.

XI.—*The Alps.*

Who first beholds the Alps—that mighty chain
Of mountains stretching on from east to west,
So massive, yet so shadowy, so ethereal,
As to belong rather to heaven than earth—
But instantly receives into his soul
A sense, a feeling that he loses not,
A something that informs him 'tis a moment
Whence he may date henceforward and forever?
To me they seem'd the barriers of a world,
Saying, Thus far, no farther! and as o'er
The level plain I travell'd silently,
Nearing them more and more, day after day,
My wandering thoughts my only company,
And they before me still, oft as I look'd,
A strange delight, mingled with fear, came o'er me,
A wonder as at things I had not heard of!
Oft as I look'd, I felt as though it were
For the first time!

Great was the tumult there,
Deafening the din, when in barbaric pomp
The Carthaginian on his march to ROME
Enter'd their fastnesses. Trampling the snows,
The war-horse rear'd; and the tower'd elephant
Upturn'd his trunk into the murky sky,
Then tumbled headlong, swallow'd up and lost,
He and his rider. ROGERS.

———— Above me are the Alps,
The palaces of Nature, whose vast walls
Have pinnacled in clouds their snowy scalps,
And throned Eternity in icy halls
Of cold sublimity, where forms and falls
The avalanche—the thunderbolt of snow!
All that expands the spirit, yet appals,
Gather around these summits, as to show
How earth may pierce to Heaven, yet leave vain man
below.

Alps and other Mountains.—Once more upon the woody
Apennine,
The infant Alps, which—had I not before
Gazed on their mightier parents, where the pine
Sits on more shaggy summits, and where roar
The thundering lauwine—might be worshipp'd more;
But I have seen the soaring Jungfrau rear
Her never-trodden snow, and seen the hoar
Glaciers of bleak Mont-Blanc both far and near,
And in Chimari heard the thunder-hills of fear,

Th' Acroceraunian mountains of old name;
And on Parnassus seen the eagles fly
Like spirits of the spot, as 'twere for fame,
For still they soar'd unutterably high:
I've look'd on Ida with a Trojan's eye;
Athos, Olympus, Ætna, Atlas, made
These hills seem things of lesser dignity,
All, save the lone Soracte's heights display'd
And *now* in snow, which asks the lyric Roman's aid.
BYRON.

Storm in the Alps.—The sky is changed!—and such a
change! Oh night,
And storm, and darkness, ye are wondrous strong,
Yet lovely in your strength, as is the light
Of a dark eye in woman! Far along,
From peak to peak, the rattling crags among
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud!

And this is in the night:—Most glorious night!
Thou wert not sent for slumber! let me be
A sharer in thy fierce and far delight,—
A portion of the tempest and of thee!
How the lit lake shines, a phosphoric sea,
And the big rain comes dancing to the earth!
And now again 'tis black,—and now, the glee
Of the loud hill shakes with its mountain-mirth,
As if they did rejoice o'er a young earthquake's birth.

BYRON.

XII.—*Parting of Douglas and Marmion at Tantallon Castle.*

NOT far advanced was morning day,
When Marmion did his troop array
To Surrey's camp to ride:
He had safe-conduct for his band,
Beneath the royal seal and hand,
And Douglas gave a guide:
The ancient Earl, with stately grace,
Would Clara on her palfrey place,
And whispered, in an under tone,
"Let the hawk stoop, his prey is flown."
The train from out the castle drew;
But Marmion stopp'd to bid adieu;—
"Though something I might plain," he said,
"Of cold respect to stranger guest,

Sent hither by your king's behest,
While in Tantallon's towers I staid;
Part we in friendship from your land,
And, noble Earl, receive my hand."
But Douglas round him drew his cloak,
Folded his arms, and thus he spoke:—
"My manors, halls, and towers, shall still
Be open, at my sovereign's will,
To each one whom he lists, howe'er
Unmeet to be the owner's peer.
My castles are my king's alone,
From turret to foundation-stone—
The hand of Douglas is his own;
And never shall in friendly grasp
The hand of such as Marmion clasp."

Burned Marmion's swarthy cheek like fire,
And shook his very frame for ire,
And—"This to me!" he said,—
"An 'twere not for thy hoary beard,
Such hand as Marmion's had not spared
To cleave the Douglas' head!
And, first, I tell thee, haughty Peer,
He, who does England's message here,
Although the meanest in her state,
May well, proud Angus, be thy mate:
And, Douglas, more I tell thee here,
Even in thy pitch of pride,
Here in thy hold, thy vassals near
(Nay, never look upon your lord,
And lay your hands upon your sword,)
I tell thee, thou'rt defied;
And if thou said'st, I am not peer
To any lord in Scotland here,
Lowland or Highland, far or near,
Lord Angus, thou hast lied!"
On the Earl's cheek the flush of rage
O'ercame the ashen hue of age:
Fierce he broke forth:—"And dar'st thou then
To beard the lion in his den,
The Douglas in his hall?

And hop'st thou hence unscathed to go?—
No, by Saint Bryde of Bothwell, no!
Up drawbridge, grooms—what, Warder, ho!
  Let the portcullis fall."—
Lord Marmion turned,—well was his need,
And dashed the rowels in his steed,
Like arrow through the archway sprang,
The ponderous gate behind him rung;
To pass there was such scanty room,
The bars, descending, razed his plume.

The steed along the drawbridge flies,
Just as it trembled on the rise;
Not lighter does the swallow skim
Along the smooth lake's level brim:
And when Lord Marmion reached his band,
He halts, and turns with clenched hand,
And shout of loud defiance pours,
And shook his gauntlet at the towers.
"Horse! horse!" the Douglas cried, "and chase!"
But soon he reined his fury's pace:
"A royal messenger he came,
Though most unworthy of the name—
A letter forged! Saint Jude to speed!
Did ever knight so foul a deed!
At first in heart it liked me ill,
When the King praised his clerkly skill.
Thanks to Saint Botham, son of mine,
Save Gawain, ne'er could pen a line:
So swore I, and I swear it still,
Let my boy-bishop fret his fill.—
Saint Mary mend my fiery mood!
Old age ne'er cools the Douglas' blood,
I thought to slay him where he stood.—
'Tis pity of him, too," he cried;
"Bold can he speak, and fairly ride
I warrant him a warrior tried."—
With this his mandate he recalls,
And slowly seeks his castle halls.

SIR WALTER SCOTT.

XIII.—*Departed Grandeur.*

Alhambra.—" PALACE of Beauty! where the Moorish lord,
King of the bow, the bridle, and the sword,
Sat like a genie in the diamond's blaze,
Oh! to have seen thee in the ancient days!"

* * * *

" Where are thy pomps, Alhambra, earthly sun,
That had no rival, and no second?—gone!
Thy glory down the arch of time has roll'd
Like the great day-star to the ocean dim;
The billows of the ages o'er thee swim,
Gloomy and fathomless. Thy tale is told!
Where is thy horn of battle, that but blown,
Brought every chief of Afric from his throne,—
Brought every spear of Afric from the wall,—
Brought every charger barbed from the stall,—
Till all the tribes sat mounted on the shore,
Waiting the waving of thy torch, to pour
The living deluge on the field of Spain?
Queen of earth's loveliness, there was a stain
Upon thy brow—the stain of guilt and gore;
Thy cause was bright, bold, treacherous,—and 'tis o'er:
The spear and diadem are from thee gone,
Silence is now sole monarch on thy throne!"

Venice.—I STOOD in Venice, on the Bridge of Sighs;
A palace and a prison on each hand:
I saw from out the wave her structures rise
As from the stroke of the enchanter's wand:
A thousand years their cloudy wings expand
Around me, and a dying glory smiles
O'er the far times, when many a subject land
Look'd to the winged lion's marble piles,
Where Venice sate in state, throned on her hundred isles

She looks a sea Cybele, fresh from ocean,
Rising with her tiara of proud towers
At airy distance, with majestic motion,
A ruler of the waters and their powers;
And such she was;—her daughters had their dowers
From spoils of nations, and the exhaustless East

Pour'd in her lap all gems in sparkling showers.
In purple was she robed, and of her feast
Monarchs partook, and deemed their dignity increased.

In Venice Tasso's echoes are no more,
And silent rows the songless gondolier;
Her palaces are crumbling to the shore,
And music meets not always now the ear:
Those days are gone—but Beauty still is here.
States fall, arts fade—but Nature doth not die,
Nor yet forget how Venice once was dear,
The pleasant place of all festivity,
The revel of the earth, the masque of Italy!

Before St Mark still glow his steeds of brass,
Their gilded collars glittering in the sun;
But is not Doria's menace come to pass?
Are they not *bridled?*—Venice, lost and won,
Her thirteen hundred years of freedom done,
Sinks, like a sea-weed, into whence she rose!
Better be whelm'd beneath the waves, and shun,
Even in destruction's depth, her foreign foes,
From whom submission wrings an infamous repose.

In youth she was all glory,—a new Tyre,—
Her very by-word sprung from victory,
The "Planter of the Lion," which through fire
And blood she bore o'er subject earth and sea;
Though making many slaves, herself still free,
And Europe's bulwark 'gainst the Ottomite:
Witness Troy's rival, Candia! Vouch it, ye
Immortal waves that saw Lepanto's fight!
For ye are names no time nor tyranny can blight.

Statues of glass—all shiver'd—the long file
Of her dead Doges are declined to dust;
But where they dwelt, the vast and sumptuous pile
Bespeaks the pageant of their splendid trust;
Their sceptre broken, and their sword in rust,
Have yielded to the stranger: empty halls,
Thin streets, and foreign aspects, such as must
Too oft remind her who and what enthrals,
Have flung a desolate cloud o'er Venice' lovely walls

BYRON.

Rome.—ALAS! the lofty city! and alas!
The trebly hundred triumphs! and the day
When Brutus made the dagger's edge surpass
The conqueror's sword in bearing fame away!
Alas, for Tully's voice, and Virgil's lay,
And Livy's pictured page!—but these shall be
Her resurrection: all beside—decay.
Alas, for Earth, for never shall we see
That brightness in her eye she bore when Rome was free!

Oh thou, whose chariot roll'd on fortune's wheel,
Triumphant Sylla! Thou, who didst subdue
Thy country's foes ere thou wouldst pause to feel
The wrath of thy own wrongs, or reap the due
Of hoarded vengeance, till thine eagles flew
O'er prostrate Asia;—thou, who with thy frown
Annihilated senates—Roman, too,
With all thy vices, for thou didst lay down
With an atoning smile a more than earthly crown—

The dictatorial wreath,—couldst thou divine
To what would one day dwindle that which made
Thee more than mortal? and that so supine
By aught than Romans Rome should thus be laid?
She who was named Eternal, and array'd
Her warriors but to conquer—she who veil'd
Earth with her haughty shadow, and display'd
Until the o'er-canopied horizon fail'd,
Her rushing wings—Oh! she who was Almighty hail'd.

Tully was not so eloquent as thou,
Thou nameless column with the buried base!
What are the laurels of the Cæsar's brow?
Crown me with ivy from his dwelling-place.
Whose arch or pillar meets me in the face,
Titus, or Trajan's? No—'tis that of Time:
Triumph, arch, pillar, all he doth displace
Scoffing; and apostolic statues climb
To crush the imperial urn, whose ashes slept sublime,

Buried in air, the deep blue sky of Rome,
And looking to the stars: they had contain'd
A spirit which with these would find a home,
The last of those who o'er the whole earth reign'd,

The Roman globe, for after none sustain'd,
But yielded back his conquests:—he was more
Than a mere Alexander, and, unstain'd
With household blood and wine, serenely wore
His sovereign virtues—still we Trajan's name adore.

Where is the rock of Triumph, the high place
Where Rome embraced her heroes? where the steep
Tarpeian? fittest goal of Treason's race,
The promontory whence the Traitor's Leap
Cured all ambition. Did the conquerors heap
Their spoils here? Yes; and in yon field below,
A thousand years of silenced factions sleep—
The Forum, where the immortal accents glow,
And still the eloquent air breathes—burns with Cicero!

BYRON

XIV.—*Greece.*

He who hath bent him o'er the dead,
Ere the first day of death is fled;
The first dark day of nothingness,
The last of danger and distress;
(Before decay's effacing fingers
Have swept the lines where beauty lingers,)
And marked the mild angelic air—
The rapture of repose that's there—
The fix'd yet tender traits that streak
The languor of the placid cheek,
And—but for that sad shrouded eye,
That fires not—wins not—weeps not—now—
And but for that chill changeless brow,
Whose touch thrills with mortality
And curdles to the gazer's heart,
As if to him it could impart
The doom he dreads, yet dwells upon—
Yes—but for these and these alone,
Some moments—ay—one treacherous hour.
He still might doubt the tyrant's power,
So fair—so calm—so softly seal'd
The first—last look—by death reveal'd!

Such is the aspect of this shore—
'Tis Greece—but living Greece no more!
So coldly sweet, so deadly fair,
We start—for soul is wanting there.
Hers is the loveliness in death,
That parts not quite with parting breath;
But beauty with that fearful bloom,
That hue which haunts it to the tomb—
Expression's last receding ray,
A gilded halo hovering round decay,
The farewell beam of feeling past away!
Spark of that flame—perchance of heavenly birth—
Which gleams—but warms no more its cherish'd earth!

Clime of the unforgotten brave!
Whose land from plain to mountain-cave
Was Freedom's home or Glory's grave—
Shrine of the mighty, can it be,
That this is all remains of thee?
Approach, thou craven crouching slave—
Say, is not this Thermopylæ?
These waters blue that round you lave,
Oh, servile offspring of the free—
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
These scenes—their story not unknown—
Arise, and make again your own;
Snatch from the ashes of your sires
The embers of their former fires,
And he who in the strife expires
Will add to theirs a name of fear,
That tyranny shall quake to hear,
And leave his sons a hope, a fame,
They too will rather die than shame;
For freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.
Bear witness, Greece, thy living page,
Attest it, many a deathless age,
While kings, in dusty darkness hid,
Have left a nameless pyramid,

Thy heroes—though the general doom
Hath swept the column from their tomb,
A mightier monument command—
The mountains of their native land!
There points thy muse to stranger's eye
The graves of those that cannot die!
'Twere long to tell, and sad to trace,
Each step from splendour to disgrace
Enough—no foreign foe could quell
Thy soul, till from itself it fell;
Yes, Self-abasement pav'd the way
To villain-bonds and despot-sway.

BYRON.

XV.—*Battle of Flodden.*

BLOUNT and Fitz-Eustace rested still
With Lady Clare upon the hill;
On which, (for far the day was spent,)
The western sun-beams now were bent.
"But, see! look up—on Flodden bent,
The Scottish foe has fired his tent."—
And sudden, as he spoke,
From the sharp ridges of the hill,
All downward to the banks of Till,
Was wreathed in sable smoke;
Volumed and vast, and rolling far,
The cloud enveloped Scotland's war,
As down the hill they broke,
Nor martial shout, nor minstrel tone,
Announced their march; their tread alone,
At times one warning trumpet blown,
At times a stifled hum,
Told England, from his mountain-throne
King James did rushing come.—
Scarce could they hear, or see their foes.
Until at weapon-point they close.—
They close, in clouds of smoke and dust,
With sword-sway, and with lance's thrust;

And such a yell was there,
Of sudden and portentous birth,
As if men fought upon the earth,
And fiends in upper air.
Long looked the anxious squires; their eye
Could in the darkness nought descry.

At length the freshening western blast
Aside the shroud of battle cast;
And, first, the ridge of mingled spears
Above the brightening cloud appears;
And in the smoke the pennons flew,
As in the storm the white sea-mew.
Then marked they, dashing broad and far,
The broken billows of the war,
And plumed crests of chieftains brave,
Floating like foam upon the wave;
But nought distinct they see:
Wide raged the battle on the plain;
Spears shook, and falchions flashed amain;
Fell England's arrow-flight like rain;
Crests rose, and stooped, and rose again,
Wild and disorderly.
Amid the scene of tumult, high
They saw Lord Marmion's falcon fly:
And stainless Tunstall's banner white,
And Edmund Howard's lion bright,
Still bear them bravely in the fight;
Although against them come,
Of gallant Gordons many a one,
And many a stubborn Highlandman,
And many a rugged Border clan,
With Huntly, and with Home.

Far on the left, unseen the while,
Stanley broke Lennox and Argyle
Though there the western mountaineer
Rushed with bare bosom on the spear,
And flung the feeble targe aside,
And with both hands the broad-sword plied:
'Twas vain—But Fortune, on the right,
With fickle smile cheered Scotland's fight,

Then fell that spotless banner white,
  The Howard's lion fell;
Yet still Lord Marmion's falcon flew
With wavering flight, while fiercer grew
  Around the battle yell.
The Border slogan rent the sky!
A Home! a Gordon! was the cry;
  Loud were the clanging blows;
Advanced,—forced back,—now low, now high,
  The pennon sunk and rose;
As bends the bark's mast in the gale,
When rent are rigging, shrouds, and sail,
  It wavered 'mid the foes.
Then Eustace mounted too;—yet staid,
As loth to leave the helpless maid,
  When, fast as shaft can fly,
Blood-shot his eyes, his nostrils spread,
The loose rein dangling from his head,
Housing and saddle bloody red,
  Lord Marmion's steed rushed by;
And Eustace, maddening at the sight,
  A look and sign to Clara cast,
  To mark he would return in haste,
Then plunged into the fight.
With that, straight up the hill there rode
  Two horsemen drenched with gore,
And in their arms, a helpless load,
  A wounded knight they bore.
His hand still strained the broken brand;
His arms were smeared with blood, and sand.
Dragged from among the horses' feet,
With dinted shield, and helmet beat,
The falcon-crest and plumage gone,
Can that be haughty Marmion! * * *
When doffed his casque, he felt free air,
Around 'gan Marmion wildly stare:—
"Where's Harry Blount? Fitz-Eustace where?
Linger ye here, ye hearts of hare!
Redeem my pennon,—charge again,—
Cry—'Marmion to the rescue!'—Vain!
Last of my race, on battle-plain
That shout shall ne'er be heard again!—

Yet my last thought is England's:—fly,
To Dacre bear my signet-ring;
Tell him his squadrons up to bring—
Fitz-Eustace, to Lord Surrey hie;
Tunstall lies dead upon the field;
His life-blood stains the spotless shield;
Edmund is down:—my life is reft;—
The Admiral alone is left.
Let Stanley charge with spur of fire,—
With Chester charge, and Lancashire
Full upon Scotland's central host,
Or victory and England's lost.—
Must I bid twice?—hence, varlets! fly!
Leave Marmion here alone—to die."
The war, that for a space did fail,
Now trebly thundering swelled the gale,
And—STANLEY! was the cry;—
A light on Marmion's visage spread,
And fired his glazing eye:—
With dying hand, above his head
He shook the fragment of his blade,
And shouted "Victory!—
"Charge, Chester, charge! On, Stanley, on!" * *
Were the last words of Marmion.

SIR WALTER SCOTT.

XVI.—*The Ocean—an Image of Eternity.*

ROLL on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.

His steps are not upon thy paths—thy fields
Are not a spoil for him—thou dost arise
And shake him from thee; the vile strength he wields
Fo earth's destruction thou dost all despise,

Spurning him from thy bosom to the skies,
And send'st him shivering in thy playful spray
Howling in agony, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth—there let him lay.

The armaments which thunder-strike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals;
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war:
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgar.

Thy shores are empires changed in all save thee:
Assyria, Greece, Rome, Carthage—what are they?
Thy waters wasted them while they were free,
And many a tyrant since; their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts—not so thou—
Unchangeable, save to thy wild waves' play—
Time writes no wrinkle on thine azure brow—
Such as creation's dawn beheld, thou rollest now.

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving—boundless, endless, and sublime—
The image of eternity—the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone.

BYRON.

XVII.—*Ships Sinking.*

LOSS OF THE ROYAL GEORGE IN HARBOUR.

TOLL for the brave! the brave that are no more!
All sunk beneath the wave, fast by their native shore.
Toll for the brave! brave Kempenfeldt is gone;
His last sea-fight is fought; his work of glory done.

It was not in the battle; no tempest gave the shock;
She sprang no fatal leak; she ran upon no rock.
His sword was in its sheath, his fingers held the pen,
When Kempenfeldt went down, with twice four hundred
men.
Brave Kempenfeldt is gone, his victories are o'er;
And he, and his eight hundred, shall plough the waves
no more. COWPER.

SHIP SINKING AT SEA.

THEN rose from sea to sky the wild farewell,—
Then shriek'd the timid, and stood still the brave,-
Then some leap'd overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawned around her like a hell,
And down she suck'd with her the whirling wave,
Like one who grapples with his enemy,
And strives to strangle him before he die.

And first one universal shriek there rush'd,
Louder than the loud ocean, like a crash
Of echoing thunder; and then all was hush'd,
Save the wild wind and the remorseless dash
Of billows; but at intervals there gush'd,
Accompanied with a convulsive splash,
A solitary shriek, the bubbling cry
Of some strong swimmer in his agony. BYRON.

XVIII.—*Lochiel's Warning.*

Wizard.—LOCHIEL! Lochiel! beware of the day
When the Lowlands shall meet thee in battle array!
For a field of the dead rushes red on my sight,
And the clans of Culloden are scatter'd in fight:
They rally, they bleed, for their kingdom and crown.
Woe, woe to the riders that trample them down!
Proud Cumberland prances, insulting the slain,
And their hoof-beaten bosoms are trod to the plain.
But hark! through the fast-flashing lightning of war,
What steed to the desert flies frantic and far?

'Tis thine, oh Glenullin! whose bride shall await,
Like a love-lighted watch-fire, all night at the gate.
A steed comes at morning: no rider is there,
But its bridle is red with the sign of despair.
Weep, Albin! to death and captivity led!
Oh weep! but thy tears cannot number the dead:
For a merciless sword on Culloden shall wave,
Culloden! that reeks with the blood of the brave.

Lochiel.—Go, preach to the coward, thou death-telling seer!
Or, if gory Culloden so dreadful appear,
Draw, dotard, around thy old wavering sight!
This mantle, to cover the phantoms of fright.

Wizard.—Ha! laugh'st thou, Lochiel, my vision to scorn?
Proud bird of the mountain, thy plume shall be torn!
Say, rush'd the bold eagle exultingly forth,
From his home, in the dark-rolling clouds of the north?
Lo! the death-shot of foemen outspeeding, he rode
Companionless, bearing destruction abroad;
But down let him stoop from his havoc on high!
Ah! home let him speed—for the spoiler is nigh.
Why flames the far summit? Why shoot to the blast
Those embers, like stars from the firmament cast!
'Tis the fire-shower of ruin, all dreadfully driven
From his eyry, that beacons the darkness of heaven.
Oh, crested Lochiel! the peerless in might,
Whose banners arise on the battlements' height,
Heaven's fire is around thee, to blast and to burn;
Return to thy dwelling! all lonely, return!
For the blackness of ashes shall mark where it stood,
And a wild mother scream o'er her famishing brood.

Lochiel.—False Wizard, avaunt! I have marshalled my clan:
Their swords are a thousand, their bosoms are one!
They are true to the last of their blood and their breath,
And like reapers descend to the harvest of death.
Then welcome be Cumberland's steed to the shock!
Let him dash his proud foam like a wave on the rock!
But woe to his kindred, and woe to his cause,
When Albin her claymore indignantly draws;

When her bonnetted chieftains to victory crowd,
Clanranald the dauntless, and Moray the proud;
All plaided and plumed in their tartan array——

Wizard.—Lochiel, Lochiel, beware of the day!
For, dark and despairing, my sight I may seal,
But man cannot cover what God would reveal:
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.
I tell thee, Culloden's dread echoes shall ring
With the blood-hounds that bark for thy fugitive king.
Lo! anointed by heaven with the vials of wrath,
Behold, where he flies on his desolate path!
Now in darkness and billows, he sweeps from my sight:
Rise! Rise! ye wild tempests, and cover his flight!
'Tis finished. Their thunders are hushed on the moors;
Culloden is lost, and my country deplores;
But where is the iron-bound prisoner? Where?
For the red eye of battle is shut in despair.
Say, mounts he the ocean-wave, banished, forlorn,
Like a limb from his country cast bleeding and torn?
Ah no! for a darker departure is near;
The war-drum is muffled, and black is the bier;
His death-bell is tolling; oh! mercy, dispel
Yon sight, that it freezes my spirit to tell!
Life flutters convulsed in his quivering limbs,
And his blood-streaming nostril in agony swims.
Accursed be the faggots, that blaze at his feet,
Where his heart shall be thrown, ere it ceases to beat,
With the smoke of its ashes to poison the gale——

Lochiel.——Down, soothless insulter! I trust not the tale:
For never shall Albin a destiny meet,
So black with dishonour, so foul with retreat.
Though my perishing ranks should be strewed in their gore
Like ocean-weeds heaped on the surf beaten shore,
Lochiel, untainted by flight or by chains,
While the kindling of life in his bosom remains,
Shall victor exult, or in death be laid low,
With his back to the field, and his feet to the foe!
And leaving in battle no blot on his name,
Look proudly to heaven from the death-bed of fame.

CAMPBELL.

XIX.—*Alexander's Feast; or, the Power of Music. An Ode for St. Cecilia's Day.*

'Twas at the royal feast, for Persia won
By Philip's warlike son.—
Aloft, in awful state,
The godlike hero sat
On his imperial throne.
His valiant peers were plac'd around;
Their brows with roses and with myrtle bound;
So should desert in arms be crown'd.
The lovely Thais, by his side,
Sat like a blooming eastern bride,
In flower of youth, and beauty's pride.—
Happy, happy, happy pair!
None but the brave,
None but the brave,
None but the brave—deserves the fair.

Timotheus, plac'd on high
Amid the tuneful choir,
With flying fingers touch'd the lyre.
The trembling notes ascend the sky,
And heavenly joys inspire.—
The song began from Jove,
Who left his blissful seat above;
Such is the power of mighty love!
A dragon's fiery form belied the god:
Sublime on radiant spheres he rode,
When he to fair Olympia press'd,
And stamp'd an image of himself, a sovereign of the world.
The listening crowd admire the lofty sound:
"A present deity!" they shout around:
"A present deity!" the vaulted roofs rebound.—
With ravish'd ears
The monarch hears,
Assumes the god,
Affects to nod,
And seems to shake the spheres.

The praise of Bacchus, then, the sweet musician sung;
Of Bacchus, ever fair, and ever young.
The jolly god in triumph comes!
Sound the trumpets; beat the drums.
Flush'd with a purple grace,
He shows his honest face.

Now give the hautboys breath—he comes! he comes
Bacchus, ever fair and young,
Drinking joys did first ordain:
Bacchus' blessings are a treasure
Drinking is the soldier's pleasure:
Rich the treasure;
Sweet the pleasure;
Sweet is pleasure after pain.

Sooth'd with the sound, the king grew vain;
Fought all his battles o'er again;
And thrice he routed all his foes, and thrice he slew the slain.
The master saw the madness rise;
His glowing cheeks, his ardent eyes;
And, while he heaven and earth defied,
Chang'd his hand, and check'd his pride.—
He chose a mournful muse,
Soft pity to infuse.
He sung Darius, great and good,
By too severe a fate,
Fallen, fallen, fallen, fallen,
Fallen from his high estate,
And weltering in his blood;
Deserted at his utmost need
By those his former bounty fed,
On the bare earth expos'd he lies,
With not a friend to close his eyes.—
With downcast look the joyless victor sat,
Revolving, in his alter'd soul,
The various turns of fate below;
And, now and then, a sigh he stole,
And tears began to flow.

The mighty master smil'd to see
That love was in the next degree:
'Twas but a kindred sound to move;
For pity melts the mind to love.
Softly sweet, in Lydian measures,
Soon he sooth'd his soul to pleasures.
War, he sung, is toil and trouble!
Honour but an empty bubble;
Never ending, still beginning,
Fighting still, and still destroying.
If the world be worth thy winning,
Think, O think it worth enjoying!
Lovely Thais sits beside thee;
Take the good the gods provide thee.

The many rend the skies with loud applause:
So love was crown'd; but music won the cause.
The prince, unable to conceal his pain,
Gaz'd on the fair
Who caus'd his care!
And sigh'd and look'd, sigh'd and look'd,
Sigh'd and look'd, and sigh'd again:
At length, with love and wine at once oppress'd,
The vanquish'd victor—sunk upon her breast.

Now, strike the golden lyre again:
A louder yet, and yet a louder strain;
Break his bands of sleep asunder,
And rouse him like a rattling peal of thunder.
Hark! hark,—the horrid sound
Has rais'd up his head,
As awak'd from the dead
And amaz'd, he stares around.
Revenge! revenge! Timotheus cries.—
See the furies arise!
See the snakes that they rear,
How they hiss in their hair,
And the sparkles that flash from their eyes!
Behold a ghastly band,
Each a torch in his hand!
These are Grecian ghosts, that in battle were slain
And, unburied, remain
Inglorious on the plain.
Give the vengeance due
To the valiant crew.
Behold how they toss their torches on high,
How they point to the Persian abodes,
And glittering temples of their hostile gods!
The princes applaud with a furious joy;
And the king seiz'd a flambeau with zeal to destroy;
Thais led the way,
To light him to his prey
And, like another Helen, fir'd another Troy.

Thus, long ago,
Ere heaving bellows learn'd to blow,
While organs yet were mute;
Timotheus, to his breathing flute
And sounding lyre,
Could swell the soul to rage—or kindle soft desire.
At last, divine Cecilia came,
Inventress of the vocal frame.

The sweet enthusiast, from her sacred store,
Enlarg'd the former narrow bounds,
And added length to solemn sounds,
With nature's mother-wit, and arts unknown before.
Let old Timotheus yield the prize,
Or both divide the crown:
He rais'd a mortal to the skies;
She drew an angel down.

DRYDEN.

XX.—*On Slavery.*

OH for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pain'd,
My soul is sick with ev'ry day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart—
It does not feel for man. That natural bond
Of brotherhood is sever'd as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colour'd like his own, and, having pow'r
T' enforce the wrong, for such a worthy cause,
Dooms and devotes him as his lawful prey!
Lands intersected by a narrow frith
Abhor each other. Mountains interpos'd
Make enemies of nations, who had else
Like kindred drops been mingled into one.
Thus man devotes his brother, and destroys;
And, worse than all, and most to be deplor'd,
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes that Mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast!
Then what is man? And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man?
I would not have a slave to till my ground,
To carry me, to fan me while I sleep,

And tremble while I wake, for all the wealth
That sinews bought and sold have ever earn'd.
No: dear as freedom is, and in my heart's
Just estimation priz'd above all price,
I had much rather be myself the slave,
And wear the bonds, than fasten them on him.
We have no slaves at home—then why abroad?
And they themselves once ferried o'er the wave
That parts us, are emancipate and loos'd.
Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it then,
And let it circulate through every vein
Of all your empire, that where Britain's power
Is felt, mankind may feel her mercy too.

COWPER.

XXI.—*The Pain arising from virtuous Emotions attended with Pleasure.*

————Behold the ways
Of Heaven's eternal destiny to man,
For ever just, benevolent, and wise:
That Virtue's awful steps, howe'er pursued
By vexing Fortune and intrusive Pain,
Should never be divided from her chaste,
Her fair attendant, Pleasure. Need I urge
Thy tardy thought through all the various round
Of this existence, that thy soft'ning soul
At length may learn what energy the hand
Of virtue mingles in the bitter tide
Of passion swelling with distress and pain,
To mitigate the sharp with gracious drops
Of cordial pleasure? Ask the faithful youth,
Why the cold urn of her whom long he lov'd
So often fills his arms; so often draws
His lonely footsteps, at the silent hour,
To pay the mournful tribute of his tears?
O! he will tell thee, that the wealth of worlds
Should ne'er seduce his bosom to forego

That sacred hour, when, stealing from the noise
Of care and envy, sweet remembrance sooths,
With virtue's kindest looks, his aching breast,
And turns his tears to rapture.—Ask the crowd
Which flies impatient from the village-walk
To climb the neighbouring cliffs, when far below
The cruel winds have hurl'd upon the coast
Some hapless bark; while sacred pity melts
The general eye, or terror's icy hand
Smites their distorted limbs and horrent hair;
While every mother closer to her breast
Catches her child, and, pointing where the waves
Foam through the shatter'd vessel, shrieks aloud,
As one poor wretch, that spreads his piteous arms
For succour, swallow'd by the roaring surge,
As now another, dash'd against the rock,
Drops lifeless down. O deemest thou indeed
No kind endearment here by nature given
To mutual terror, and compassion's tears?
No sweetly-melting softness which attracts,
O'er all that edge of pain, the social pow'rs,
To this their proper action and their end?—
Ask thy own heart; when the patriot's tear
Starts from thine eye, and thy extended arm
In fancy hurls the thunderbolt of Jove
To fire the impious wreath on Philip's brow,
Or dash Octavius from the trophied car;—
Say, does thy secret soul repine to taste
The big distress? or wouldst thou then exchange
Those heart-ennobling sorrows, for the lot
Of him who sits amid the gaudy herd
Of mute barbarians bending to his nod,
And bears aloft his gold-invested front,
And says within himself, "I am a king,
"And wherefore should the clam'rous voice of woe
"Intrude upon mine ear?" The baleful dregs
Of these late ages, this inglorius draught
Of servitude and folly, have not yet,
Bless'd be th' Eternal Ruler of the world!
Defil'd to such a depth of sordid shame
The native honours of the human soul,
Nor so effac'd the image of its sire. AKENSIDE.

XXII.—*Evening in Paradise.*

Now came still ev'ning on, and twilight gray
Had in her sober liv'ry all things clad.
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests,
Were slunk; all but the wakeful nightingale.
She all night long her am'rous descant sung;
Silence was pleas'd. Now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length,
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.
When Adam thus to Eve: "Fair consort, th' hour
Of night, and all things now retir'd to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night, to men
Successive: and the timely dew of sleep,
Now falling with soft slumb'rous weight, inclines
Our eye-lids. Other creatures all day long
Rove idle unemploy'd, and less need rest:
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heav'n to all his ways:
While other animals inactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labour: to reform
Yon flow'ry arbours, yonder alleys green,
Our walk at noon, with branches over grown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth.
Those blossoms also, and those dropping gums,
That lie bestrown unsightly and unsmooth,
Ask riddance, if we mean to tread with ease.
Meanwhile, as nature wills, night bids us rest."
To whom thus Eve, with perfect beauty adorn'd:
"My author and disposer, what thou bidst
Unargu'd I obey; so God ordains.
With thee conversing I forget all time;
All seasons and their change; all please alike.
Sweet is the breath of morn, her rising sweet
With charm of earliest birds; pleasant the sun

When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flow'r
Glist'ring with dew; fragrant the fertile earth
After soft show'rs; and sweet the coming on
Of grateful evening mild; then silent night,
With this her solemn bird, and this fair moon,
And these the gems of heav'n, her starry train:
But neither breath of morn, when she ascends
With charm of earliest birds; nor rising sun
On this delightful land; nor herb, fruit, flow'r,
Glist'ring with dew; nor fragrance after show'rs;
Nor grateful evening mild; nor silent night
With this her solemn bird; nor walk by moon,
Or glitt'ring star light, - without thee is sweet.
But wherefore all night long shine these? for whom
This glorious sight, when sleep hath shut all eyes?"
To whom our gen'ral ancestor replied;
"Daughter of God and man, accomplish'd Eve,
These have their course to finish round the earth,
By morrow evening; and from land to land,
In order, though to nations yet unborn,
Minist'ring light prepar'd, they set and rise;
Lest total darkness should by night regain
Her old possession, and extinguish life
In nature and all things; which these soft fires
Not only enlighten, but, with kindly heat
Of various influence, foment and warm,
Temper or nourish; or in part shed down
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night,
Shine not in vain; nor think, though men were none,
That heav'n would want spectators, God want praise;
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep.
All these with ceaseless praise his works behold,
Both day and night. How often, from the steep
Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to others' note,
Singing their great Creator? Oft in bands,
While they keep watch, or nightly rounding walk
With heav'nly touch of instrumental sounds,

In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to heav'n."
Thus talking hand in hand alone they pass'd
On to their blissful bow'r.
* * * * * * *

——————There arriv'd, both stood,
Both turn'd; and under open sky ador'd
The God that made both sky, air, earth, and heav'n,
Which they beheld, the moon's resplendent globe,
And starry pole. "Thou also mad'st the night,
Maker Omnipotent, and thou the day,
Which we, in our appointed work employ'd,
Have finish'd, happy in our mutual help,
And mutual love, the crown of all our bliss
Ordain'd by thee; and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropt falls to the ground.
But thou has promis'd from us two a race
To fill the earth, who shall with us extol
Thy goodness infinite, both when we awake,
And when we seek, as now, thy gift of sleep"

MILTON.

XXIII.—*The Covenanters.*

——— THERE dwell
The true Descendants of those godly Men
Who swept from Scotland, in a flame of zeal,
Shine, Altar, Image, and the massy Piles
That harboured them,—the Souls retaining yet
The churlish features of that after Race
Who fled to caves, and woods, and naked rocks,
In deadly scorn of superstitious rites,
Or what their scruples construed to be such;
How, think you, would they tolerate the scheme
Of fine propensities? that tends, if urged
Far as it might be urged, to sow afresh
The weeds of Romish Phantasy, in vain
Uprooted; would re-consecrate our Wells
To good Saint Fillan and to fair Saint Anne;
And from long banishment recall Saint Giles,
To watch again with tutelary love
O'er stately Edinborough throned on crags.
A blessed restoration to behold

The patron on the shoulders of his Priests,
Once more parading through her crowded streets;
Now simply guarded by the sober powers
Of Science, and Philosophy, and Sense.
This answer followed.—"You have turned my thoughts
Upon our brave Progenitors, who rose
Against Idolatry with warlike mind,
And shrunk from vain observances to lurk
In caves, and woods, and under dismal rocks,
Deprived of shelter, covering, fire, and food:
Why?—for this very reason that they felt,
And did acknowledge, wheresoe'er they moved
A spiritual presence, oft-times misconceived;
But still a high dependence, a divine
Bounty and government, that filled their hearts
With joy, and gratitude, and fear, and love;
And from their fervent lips drew hymns of praise
With which the deserts rang. Though favoured less,
Far less, than these, yet such, in their degree,
Were those bewildered Pagans of old time.
Beyond their own poor natures and above
They looked; were humbly thankful for the good
Which the warm sun solicited,—and earth
Bestowed; were gladsome,—and their moral sense
They fortified with reverence for the Gods;
And they had hopes that overstepped the grave.

WORDSWORTH.

XXIV.—*Village Student.*

OFT have I remarked him, at some leisure hour,
Stretched on the grass or seated in the shade
Among his fellows, while an ample map
Before their eyes lay carefully outspread,
From which the gallant teacher would discourse,
Now pointing this way and now that.—"Here flows,"
Thus would he say, "the Rhine, that famous stream!
"Eastward, the Danube towards this inland sea,
"A mightier river, winds from realm to realm;
"And, like a serpent, shows his glittering back
"Bespotted with innumerable isles.
"Here reigns the Russian, there the Turk; observe

His Capital City!"—Thence—along a tract
Of livelier interest to his hopes and fears,
His finger mov'd, distinguishing the spots
Where wide-spread conflict then most fiercely raged;
Nor left unstigmatized those fatal fields
On which the sons of mighty Germany
Were taught a base submission.—"Here behold
"A nobler race, the Switzers, and their land;
"Vales deeper far than these of ours, huge woods,
"And mountains white with everlasting snow"
And, surely, he that spake with kindling brow,
Was a true Patriot, hopeful as the best
Of that young peasantry, who, in our days
Have fought and perished for Helvetia's rights,—
Ah! not in vain!—or those who, in old time,
For work of happier issue, to the side
Of Tell came trooping from a thousand huts,
When he had risen alone! No braver youth
Descended from Judea's heights, to march
With righteous Joshua; or appeared in arms
When grove was felled, and altar was cast down,
And Gideon blew the trumpet, soul-inflamed,
And strong in hatred of Idolatry. WORDSWORTH.

XXV.—*Peace and War.*

How beautiful this night! the balmiest sigh,
Which vernal zephyrs breathe in evening's ear,
Were discord to the speaking quietude
That wraps this moveless scene. Heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love had spread
To curtain her sleeping world. Yon gentle hills,
Robed in a garment of untrodden snow;
Yon darksome rocks, whence icicles depend,
So stainless, that their white and glittering spires
Tinge not the moon's pure beam; yon castled steep,
Whose banner hangeth o'er the time-worn tower
So idly, that rapt fancy deemeth it

A metaphor of peace ;—all form a scene
Where musing solitude might love to lift
Her soul above this sphere of earthliness ;
Where silence undisturbed might watch alone,
So cold, so bright, so still.—

Ah ! whence yon glare
That fires the arch of heaven—that dark red smoke
Blotting the silver moon ? The stars are quenched
In darkness, and the pure spangling snow
Gleams faintly through the gloom that gathers round !
Hark to that roar, whose swift and deafening peals
In countless echoes through the mountains ring,
Startling pale midnight on her starry throne !
Now swells the intermingling din ; the jar,
Frequent and frightful, of the bursting bomb ;
The falling beam, the shriek, the groan, the shout,
The ceaseless clangour, and the rush of men
Inebriate with rage :—loud, and more loud
The discord grows ; till pale death shuts the scene,
And o'er the conqueror and the conquered draws
His cold and bloody shroud.—Of all the men
Whom day's departing beam saw blooming there,
In proud and vigorous health ; of all the hearts
That beat with anxious life at sunset there,
How few survive,—how few are beating now !
All is deep silence, like the fearful calm
That slumbers in the storm's portentous pause ;
Save where the frantic wail of widow'd love
Comes shuddering on the blast, or the faint moan,
With which some soul bursts from the frame of clay
Wrapt round its struggling powers.

The grey morn
Dawns on the mournful scene ; the suphurous smoke
Before the icy winds slow rolls away,
And the bright beams of frosty morning dance
Along the spangling snow. There tracks of blood
Even to the forest's depth, and scattered arms,
And lifeless warriors, whose hard lineaments
Death's self could change not, mark the dreadful path
Of the outsallying victors : far behind,
Black ashes note where their proud city stood.

Within yon forest is a gloomy glen—
Each tree which guards its darkness from the day,
Waves o'er a warrior's tomb.

PERCY BYSSHE SHELLY.

XXVI.—*Hymn before Sunrise in the Vale of Chamouni.*

HAST thou a charm to stay the Morning-Star
In his steep course? So long he seems to pause
On thy bald awful head, O sovran Blanc!
The Arve and Arveiron at thy base
Rave ceaselessly; but thou, most awful form!
Risest from forth thy silent sea of pines,
How silently! Around thee and above
Deep is the air and dark, substantial, black,
An ebon mass: methinks thou piercest it,
As with a wedge! But when I look again,
It is thine own calm home, thy crystal shrine,
Thy habitation from eternity!
O dread and silent mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranc'd in prayer
I worshipp'd the Invisible alone.

Yet, like some sweet beguiling melody,
So sweet we know not we are listening to it,
Thou, the meanwhile, wast blending with my thought,
Yea, with my life, and life's own secret joy:
Till the dilating soul, enrapt, transfused,
Into the mighty Vision passing—there,
As in her natural form, swell'd vast to Heaven!

Awake, my soul! not only passive praise
Thou owest! not alone these swelling tears,
Mute thanks and secret ecstasy! Awake,
Voice of sweet song! Awake, my heart, awake!
Green vales and icy cliffs, all join my Hymn.
Thou first and chief, sole sovran of the vale!
O struggling with the darkness all the night
And visited all night by troops of stars.

Or when they climb the sky, or when they sink:
Companion of the morning-star at dawn,
Thyself earth's rosy star, and of the dawn
Co-herald! wake, O wake, and utter praise.
Who sank thy sunless pillars deep in earth?
Who filled thy countenance with rosy light?
Who made thee parent of perpetual streams?

And you, ye five wild torrents fiercely glad!
Who call'd you forth from night and utter death,
From dark and icy caverns call'd you forth,
Down those precipitous, black, jagged rocks
For ever shattered and the same for ever?
Who gave you your invulnerable life,
Your strength, your speed, your fury, and your joy,
Unceasing thunder and eternal foam?
And who commanded (and the silence came),
Here let the billows stiffen, and have rest?

Ye ice-falls! ye that from the mountain's brow
Adown ravines enormous slope amain—
Torrents, methinks, that heard a mighty voice,
And stopp'd at once amid their maddest plunge.
Motionless torrents! silent cataracts!
Who made you glorious as the gates of Heaven
Beneath the keen full moon? Who bade the sun
Clothe you with rainbows? Who, with living flowers
Of loveliest blue, spread garlands at your feet?—
God! let the torrents, like a shout of nations,
Answer! and let the ice-plains echo, God!
God! sing ye meadow-streams with gladsome voice!
Ye pine-groves, with your soft and soul-like sounds!
And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder, God!

Ye livery flowers that skirt th' eternal frost!
Ye wild goats sporting round the eagle's nest!
Ye eagles, playmates of the mountain-storm!
Ye lightnings, the dread arrows of the clouds!
Ye signs and wonders of the element!
Utter forth God, and fill the hills with praise!

Once more, hoar mount! with thy sky-pointing peaks,
Oft from whose feet the Avalanche, unheard,

Shoots downward, glittering thro' the pure serene
Into the depth of clouds that veil thy breast—
Thou too again, stupendous mountain! thou,
That as I raise my head, a while bow'd low
In adoration, upward from thy base
Slow travelling with dim eyes suffus'd with tears,
Solemnly seemest, like a vapoury cloud,
To rise before me—Rise, O ever rise,
Rise like a cloud of incense, from the earth!
Thou kingly spirit thron'd among the hills,
Thou dread ambassador from earth to heaven,
Great Hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices, praises God.

COLERIDGE.

XXVII.—*A Panegyric on Great Britain.*

HAPPY Britannia! where the Queen of Arts,
Inspiring vigour, Liberty abroad
Walks, unconfin'd, even to thy farthest cots,
And scatters plenty with unsparing hand.
Rich is thy soil, and merciful thy clime;
Thy streams unfailing in the summer's drought:
Unmatch'd thy guardian oaks; thy valleys float
With golden waves; and on thy mountains flocks
Bleat numberless; while roving round their sides,
Bellow the blackening herds in lusty droves.
Beneath, thy meadows glow, and rise unquell'd
Against the mower's scythe. On every hand
Thy villas shine. Thy country teems with wealth;
And property assures it to the swain,
Pleas'd, and unwearied, in his guarded toil.
Full are thy cities with the sons of Art;
And trade, and joy, in every busy street,
Mingling are heard; even Drudgery himself,
As at the car he sweats, or dusty hews
The palace stone, looks gay. Thy crowded ports,
Where rising masts an endless prospect yield,
With labour burn, and echo to the shouts
Of hurried sailor, as he hearty waves

His last adieu, and, loosening every sheet,
Resigns the spreading vessel to the wind.
Bold, firm, and graceful, are thy generous youth,
By hardship sinew'd, and by danger fir'd,
Scattering the nations where they go; and first,
Or on the listed plain, or stormy seas.

THOMSON.

XXVIII.—*Wolsey and Cromwell.*

Wol. FAREWELL, a long farewell to all my greatness!
This is the state of man: To-day he puts forth
The tender leaves of hope; to-morrow blossoms,
And bears his blushing honours thick upon him;
The third day comes a frost, a killing frost,
And when he thinks, good easy man, full surely
His greatness is a-ripening, nips his shoot;
And then he falls, as I do. I have ventur'd,
Like little wanton boys, that swim on bladders,
These many summers in a sea of glory;
But far beyond my depth: my high-blown pride
At length broke under me; and now has left me,
Weary, and old with service, to the mercy
Of a rude stream, that must for ever hide me.
Vain pomp and glory of the world, I hate ye!
I feel my heart new open'd. Oh, how wretched
Is that poor man who hangs on princes' favour!
There is, betwixt that smile he would aspire to,
That sweet aspect of princes, and his ruin,
More pangs and fears than war or women have;
And when he falls, he falls like Lucifer,
Never to hope again.
Why, how now, Cromwell?
Crom. I have no power to speak, Sir.
Wol. What, amaz'd
At my misfortunes? Can thy spirit wonder
A great man should decline? Nay, if you weep,
I'm fall'n indeed.
Crom. How does you Grace?
Wol. Why, well;
Never so truly happy, my good Cromwell.
I know myself now, and I feel within me,
A peace above all earthly dignities;
A still and quiet conscience. The king has cur'd me,

I humbly thank his Grace; and, from these shoulders,
These ruin'd pillars, out of pity taken
A load would sink a navy, too much honour.
O, 'tis a burthen, Cromwell, 'tis a burthen,
Too heavy for a man that hopes for heav'n!
Crom. I'm glad your Grace has made that right use of it.
Wol. I hope I have: I'm able now, methinks,
Out of a fortitude of soul I feel,
T' endure more miseries, and greater far,
Than my weak-hearted enemies dare offer.
What news abroad?
Crom. The heaviest and the worst
Is your displeasure with the king.
Wol. God bless him.
Crom. The next is, that Sir Thomas More is chosen
Lord Chancellor in your place.
Wol. That's somewhat sudden———
But he's a learned man. May he continue
Long in his Highness' favour, and do justice
For truth's sake and his conscience; that his bones,
When he has run his course, and sleeps in blessings,
May have a tomb of orphan's tears wept on him!
What more?
Crom. That Cranmer is return'd with welcome;
Install'd Lord Archbishop of Canterbury.
Wol. That's news indeed.
Crom. Last, that the Lady Anne,
Whom the king hath in secrecy long married,
This day was view'd in open as his Queen,
Going to chapel; and the voice is now
Only about her coronation.
Wol. There was the weight that pull'd me down: O Cromwell,
The king has gone beyond me: all my glories
In that one woman I have lost for ever.
No sun shall ever usher forth my honours,
Or gild again the noble troops that waited
Upon my smiles. Go, get thee from me, Cromwell,
I am a poor fall'n man, unworthy now
To be thy lord and master. Seek the king,
(That sun I pray may never set) I've told him
What and how true thou art; he will advance thee:
Some little memory of me will stir him,
(I know his noble nature) not to let

Thy hopeful service perish too. Good Cromwell,
Neglect him not; make use now, and provide
For thine own future safety.
Crom. O my Lord,
Must I then leave you? Must I needs forego
So good, so noble, and so true a master?
Bear witness, all that have not hearts of iron,
With what a sorrow Cromwell leaves his lord.
The king shall have my service; but my prayers
For ever, and for ever, shall be yours.
Wol. Cromwell, I did not think to shed a tear
In all my miseries, but thou hast forc'd me,
Out of thy honest truth, to play the woman——
Let's dry our eyes; and thus far hear me, Cromwell,
And when I am forgotten, as I shall be,
And sleep in dull cold marble, where no mention
Of me must more be heard, say then I taught thee;
Say, Wolsey, that once rode the waves of glory,
And sounded all the depths and shoals of honour,
Found thee a way, out of his wreck, to rise in;
A sure and safe one, though thy master miss'd it.
Mark but my fall, and that which ruin'd me:
Cromwell, I charge thee, fling away ambition;
By that sin fell the angels; how can man then
(Tho' the image of his Maker) hope to win by't?
Love thyself last; cherish those hearts that wait thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle Peace,
To silence envious tongues. Be just, and fear not.
Let all the ends thou aim'st at, be thy country's,
Thy God's, and Truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr. Serve the King——
And pr'ythee lead me in——
There take an inventory of all I have,
To the last penny 'tis the King's. My robe,
And my integrity to Heav'n, is all
I dare now call my own. O Cromwell, Cromwell,
Had I but serv'd my God with half the zeal
I serv'd my King, he would not in mine age
Have left me naked to mine enemies.
Crom. Good Sir, have patience.
Wol. So I have. Farewell
The hopes of Court! My hopes in heaven do dwell!

SHAKESPEARE.

VOCABULARY,

Containing the more difficult words that occur in the preceding Lessons

(To be got accurately by heart.)

A-ban'don, to give up; to forsake.
Ab'di-cate, to give up a right; to resign.
Ab-jure', to swear not to do a thing; to retract on oath.
Ab-o-rig'i-nes, the earliest inhabitants of a country.
Ab-rupt', broken; craggy; sudden.
Ac-cede', to come to; to agree to.
Ac-cla-ma'tion, shout of applause.
Ac-com-mo-da'tion, convenience; adjustment.
Ac-cord', *v* to agree; *n.* agreement
Ac-know'ledge, to own.
Ac-quire', to gain.
Ac-qui-sit'ion, the thing gained; act of acquiring.
Ac-quit'tal, deliverance from an offence.
Ac-cu'mi-nat-ed, sharp pointed.
Ad-apt', to fit; to suit.
Ad-dress', *v.* to apply by words: *n.* verbal application; dexterity: *pl.* courtship.
Ad-he'rent, *a* sticking to: *n* a partisan.
Ad-journ', to put off for a time.
Ad-jure', to exact on oath; to implore.
Ad-min'is-ter, to supply; to act in office.
Ad'mi-ral-ty, the high officers who are over naval affairs.
A-dopt', to choose a son; to pursue a scheme.
A-droit', dexterous, skilful.
Ad-um-bra'tion, a shadowing out; a faint sketch.
Ad-ven'ture, to try the chance; to dare
Ad-ven'tu-rous, daring; enterprising.
Ad'vo-cate, he that pleads the cause of another.
Af-fect', to act upon; to move.
A'gent, one who acts.
Ag'gra-vate, to make worse.
Al-lay', to pacify; to repress.
Al-le'giance, duty of subjects to their rulers.
Al'ley, a narrow passage.
Al-ly', an associate.
Al-lo-ca'tion, assigning to its proper place.
Al-lude', to refer to.
Am-mu-nit'ion, military stores.
Am'ple, large.
A-nal'o-gy, resemblance between things.
A-nal'o-gous, having resemblance.
An'chor-age, ground to cast anchor in.
An'ec-dote, incident.
An'guish, grief; pain.
An-i-ma'tion, sprightliness; life.
An-i-mos'i-ty, hatred.
An'nu-al, yearly.
An-te-di-lu'vi-an, existing before the flood.
An-ten'nae, processes like horns on the heads of insects.
A-pos'ta-cy, departure from a man's profession.
Ap-o-the'o-sis, the worshipping of a man after his death as if he were a God.
Ap-pal'ling, frightful; hideous.
Ap-pa-ra'tus, things provided for any purpose.
Ap-peal', to refer to another judge.
Ap-pease', to quiet, to soothe.
Ap-pel-la'tion, name, title.
Ap'po-site, proper, fit.
Ap-po-sit'ion, the placing near.
Aq'ue-duct, a conveyance made for carrying water.
Arch-bish'op, a bishop who has charge of other bishops.
Arch'i-tec-ture, art or science of building.
A-re'na, stage or scene on which any thing is acted.
Ar'gu-ment, a reason alleged.
Ar-is-toc'ra-cy, that form of government in which the nobles have the chief power; nobility.
Ar'ma-ment, a naval force.
Ar-ray', *v.* to put in order; to deck: *n.* dress; order of battle.
Ar'se-nal, a magazine of military stores.
Ar-tic'u-late-ly, distinctly.
A-skance', sideways, obliquely.
As-sail'ant, one who attacks.
As-sault', *v.* to attack; to invade; *n.* an attack, storm.
As-so-ci-a'tion, union; society.
As-sump'tion, the act of taking any thing to one's self; a supposition.
A-sy'lum, a refuge, a place of safety.
A-tone', to expiate; to make amends for.
At'ti-tude, posture, gesture.
At-tract', to draw to; to allure.
At'tri-bute, quality.
At-trib'ute, to ascribe, to impute.
At-trit'ion, the act of wearing things by rubbing.
Au'di-ble, that may be heard.

Au-gust′, grand, majestic. [ing.
Aux-il′ia-ry, *n.* assistant: *a.* assist-
Av′a-lanche, a mass of frozen snow falling from a mountain.
A-verse′, opposed to.
A′zure, blue; sky-coloured.
Bal-co′ny, a frame-work before a window.
Bal′last, weight to balance a ship.
Bar-bar′i-ty, cruelty.
Bar-ri-cade′, a barrier erected in haste. [struction.
Bar′ri-er, an entrenchment; an ob-
Ba-salt′, a kind of rock or marble never found in layers, but standing upright.
Bas′so-re-lie′vo, sculpture, the figures of which do not stand out in their full proportion.
Ba-zaar′, a market place.
Beau, a fop, a coxcomb.
Ben-e-fac′tor, one who confers a benefit. [feeling.
Be-numb′, to deaden, to deprive of
Be-queath′, to leave by will.
Be-wil′der, to puzzle, perplex.
Bil′let, a small letter or note.
Bleak, cold; cheerless.
Bloc-kade′, to shut up; to besiege.
Bom-bard′, to attack with bombs.
Bribe, a gift to pervert.
Bro-cade′, a silken stuff variegated.
Buoy′ant, that will not sink; floating.
Ca-bal′, a private junto of men.
Cab′i-net, a room in which consultations are held; a set of drawers
Cal′um-ny, slander, false charge.
Ca-nal′, a course of water made by art.
Ca-nine′, like a dog.
Ca-non′i-cal, regular; scriptural.
Can′o-py, a covering spread over the head.
Ca-no′rous, musical, tuneful.
Ca-pa-bil′i-ty, capacity; ability.
Cap′i-tal *n.* chief city; upper part of a pillar. [death
Cap′i-tal *a.* principal; deserving
Ca-pit′u-late, to yield on terms.
Ca-pric′ious, whimsical, fanciful.
Cap′tive, one taken in war.
Cap′ture, *n.* a prize; something taken. [Church: *a.* principal.
Car′di-nal, a dignitary of the Romish
Car′ti-lage, gristle [back.
Cav-al-cade′, a procession on horse-
Cav-a-lier′, a horseman.
Cel′i-ba-cy, single life, unmarried state.

Clan, a family or sect of persons.
Cli′mate, temperature of the air as differing in different countries.
Clutch, *v.* to grasp: *n.* a gripe; the number of eggs hatched at one brood.
Coch′i-neal, an insect from which a red colour is extracted.
Coil, to roll up. [cur.
Co-in-cide′, to agree with; to con-
Col′umn, a pillar.
Com-bine′, to join together.
Com-mem-o-ra′tion keeping up the memory of a person or event.
Ces-sa′tion, a stop; respite.
Ces′sion, a yielding, a giving up.
Ses′sion, the sitting of any court.
Cha′os, a confused mass. [guish.
Char′ac-ter-ize, to mark; distin-
Chart, a delineation of coasts.
Char′ter, a writing bestowing privileges or rights.
Chi-me′ra, a vain wild fancy.
Chop, a small piece of meat; a jaw.
Chrys′a-lis, first apparent change of a maggot; an aurelia.
Cit′a-del, a fortress, a castle.
Clam′or-ous, noisy, vociferous.
Com-mer′cial, relating to trade.
Com′mon-wealth, republic; general body of the people.
Com-mu′ni-cate, to impart; to tell.
Com-mu′ni-ty, common possession; the body politic; a society.
Com′pact, *n.* a contract, an agreement.
Com-pact′, *a.* firm, close.
Com′pass, to surmount; to accomplish: *n.* a circle.
Com-pe-ti′tion, rivalry; contest.
Com-pre-hend′, to include; to understand.
Con′cert, *n.* an agreement; several performers playing or singing the same tune.
Con-clu′sion, end; determination.
Con-clu′sive, decisive.
Con′course, a crowd.
Con-fed′er-ate, an ally. [lic use.
Con-fis-ca′tion, seizing for the pub-
Con-form′, to comply with.
Con-grat′u-late, to compliment upon any happy event.
Con′gress, a meeting.
Con′ic, in form of a cone.
Con′jure, to practise enchantment.
Con-jure′, to enjoin solemnly.
Con′quest, success in arms.
Con′se-crate, to make sacred.

Con'se-quent, following naturally.
Con-ser'va-tor-y, a place where any thing is kept.
Con-so'la-tor-y, tending to comfort.
Con-spir'a-cy, a plot.
Con-ster-na'tion, dread, terror.
Con-sum'mate, complete, perfect.
Con-tig'u-ous, meeting so as to touch. [chaste.
Con'ti-nent, a large tract of land: a.
Con-tin'u-ance, duration. [tinued
Con-tin-u-a'tion, something con-
Con'tract, n. a bargain.
Con-tract', v. to shorten; to make a bargain. [part.
Con-trib'ute, to give; to bear a
Con'tro-ver-sy, a dispute.
Con-vene', to assemble.
Con-vo-ca'tion, an assembly.
Co-op'er-ate, to labour or act with.
Cop'pice, low wood cut at stated times
Cor-po're-al, having a body.
Cor'pu-lent, bulky, fat.
Cor-re-spond', to suit; to write to.
Cor-rupt', v. to bribe; to rot: a. vicious.
Cos'tume, proper dress. [tion.
Coun'cil, an assembly for consulta-
Coun'sel, advice; scheme.
Coun'ter-feit, forged, fictitious.
Coun'ter-rev-o-lu'tion, a new change of government overturning a former change.
Cour'te-sy, kindness, civility.
Crev'ice, a crack, a cleft.
Cruise, n. a small cup; a voyage.
Cruise, v. to rove over the sea.
Crus-ta'ceous, shelly with joints.
Cul'pa-ble, blameable, guilty.
Cu'rate, an officiating priest.
Curb, to restrain, to check.
Cur'rent, n. a running stream: a. now passing. [ler.
Cyl'in-der, a long round body, a rol-
De-bar', to shut out, to exclude.
De-bil'i-tate, to weaken.
Dec'a-logue, the ten commandments.
De-cep'tion, fraud, fallacy.
De-cis'ion, determination.
De-cline', to decay; to refuse.
Dec'o-rate, to adorn.
De-coy', to lure, to entrap. [against.
De-cry', to censure, to clamour
De-face', to disfigure.
De-fer', to put off, to delay.
Def'er-ence, regard, respect.
De-fic'ient, wanting, defective.
De-lib'er-ate-ly, warily, advisedly
Del'i-cate, nice, fine, dainty.
De-lin-e-a'tion, a sketch, drawing.
De-liv'er-ance, a setting free; sentence or judgment. [aration.
De-mar-ca'tion, distinct line of sep-
Dem-o-lit'ion, destruction.
De-nom-i-na'tion, a name.
De-nounce', to threaten; to accuse.
De-plore', to lament.
De-pop'u-late, to unpeople. [ness.
De-prav'i-ty, corruption, wicked-
De-scent', declivity; invasion; birth.
De-scrip'tive, describing.
Des-ig-na'tion, a marking out; a description; a name.
De-scry', to spy out, to discover.
De-sist', to stop.
De-spite', malice; anger.
Des'ti-tute, forsaken; in want.
De-volve', to pass from one to another.
De-vote', to dedicate; to addict.
Di-a-bol'i-cal, devilish. [uage.
Di'a-lect, manner of speech, lang-
Di'a-logue, a conversation.
Di-gest', to dissolve in the stomach, to reduce to method.
Di-la'ta-ble, capable of extension.
Dis-close', to uncover; to reveal.
Dis-com'fit, to defeat.
Dis-con-tin'ue, to leave off.
Dis-em-bark', to land. [tions.
Dis-man'tle, to strip of fortifica-
Dis-sim-u-la'tion, dissembling, hypocrisy. [assembly.
Dis-solve', to melt; to break up an
Dis'so-lute, loose, wanton.
Dis-trib'ute, to divide; to deal out.
Dis'trict, tract of country.
Dit'ty, a song.
Di-ur'nal, during the day, daily.
Di-verge', to tend various ways from one point.
Con-verge', to tend to one point.
Di-ver'si-ty, difference, variety.
Di-vorce', to force asunder.
Doc'u-ment, an authentic writing.
Dome, a cupola; fabric.
Do-mes'tic, belonging to the house.
Do-min'ion, sovereign authority; territory. [destined.
Doom, the state to which one is
Du-plic'i-ty, double dealing; craft.
Dwarf, a person diminutive in stature.
Dyn'as-ty, line of kings. [church.
Ec-cle-si-as'tic, relating to the
E-clipse', an obscuration of the luminaries of heaven.

Ec'sta-sy, excessive joy.
E'dict, a proclamation.
Ed'i-fice, a building; fabric.
Ed'i-fy, to build up; to instruct.
Ef-fic'ient, causing effects.
Ef-fi-ca'cious, powerful to produce the consequence intended.
Ef'fi-gy, image.
Ef'fort, laborious endeavour.
E-lapse', to pass away.
E-late', *a.* proud : *v.* to puff up.
E-lec'tion, the act of choosing.
El'o-quence, the power of speaking fluently and forcibly.
Em'a-nate, to flow from.
Em-balm', to preserve a dead body by aromatics.
Em-bar'rass, to perplex.
Em-bel'lish, to adorn.
Em'blem, a picture; representation.
Em-broid'er, to adorn with figured work.
E-mer'gen-cy, pressing necessity.
E-met'ic, a vomit.
Em'i-nent, high, lofty.
Em'is-sa-ry, a secret agent. [dise.
Em-po'ri-um, a place of merchan-
En-act'ment, a decree.
En-am'elled, inlaid with colours.
En-chant'ing, charming.
En-coun'ter, to meet face to face.
En-croach', to invade another's right.
En-cum'ber, to clog, to impede.
En-dow'ment, wealth bestowed; gift of nature.
En-er-get'ic, forcible, vigorous.
En-force', to strengthen; to constrain.
En-gen'der, to beget. [ed.
E-nor'mous, very large; very wick-
En-tail', to fix to certain heirs.
En'ter-prise, an undertaking of hazard.
En-thu'si-asm, heat of imagination.
En-tice', to allure. [one day.
E-phem'er-a, an insect that lives only
Ep'i-cure, a man given wholly to luxury. [by bishops.
E-pis'co-pa-cy, church government
E-ques'tri-an, pertaining to a rider or horseman. [equal length.
Eq-ui-noc'tial, the day and night of
E-rase', to rub out; to destroy.
Es'cort, convoy; guard.
E-strange'ment, alienation. [river.
Es'tu-ar-y, the mouth of a large
E-vac'u-ate, to make empty.
E-vade', to elude, to avoid.

Ev-an-gel'i-cal, agreeable to the gospel. [demand.
Ex-act', *a.* accurate; strict: *v.* to
Ex-cess', more than enough.
Ex-com-mu'ni-cate, to eject from the communion of the visible church.
Ex-cru'ci-at-ing, tormenting.
Ex'e-cra-ble, detestable · accursed.
Ex'e-cute, to perform; to put to death by law.
Ex-e-cu'tion, performance; death by forms of law.
Ex-emp'tion, the being freed from.
Ex-hib'it, to show. [banished
Ex'ile, *n.* banishment; a person
Ex-ile', *v.* to banish.
Ex-pand', to spread out.
Ex-plode', to burst out with noise and violence.
Ex-ploit', an achievement.
Ex-pound', to explain, to clear.
Ex-pul'sion, the act of driving out.
Ex-te'ri-or, outward, external.
Ex-tir'pate, to root out.
Ex-tor'tion, an unlawful exaction.
Ex-treme', *a.* greatest, utmost: *n.* the utmost point. [tangle.
Ex'tri-cate, to set free; to disen-
Fac'tious, seditious, turbulent.
Fac'tor-y, a manufacturing or trading establishment.
Fal'low, land ploughed but not sowed; pale red.
Fang, any thing like a long tooth.
Fas'ci-at-ed, bound with fillets; tied with a bandage.
Fas-ci-na'tion, enchantment.
Fel'o-ny, a capital crime.
Fen, a marsh, bog.
Fe-ro'cious, savage, fierce.
Fer'vent, hot, vehement.
Fes-tiv'i-ty, gaiety, joyfulness.
Fla-gi'tious, wicked, villanous.
Fla'vour, taste; relish; odour.
Flo-til'la, a fleet of small ships.
Flushed, reddened; elated.
Fo-ment', to bathe; to encourage.
For'ceps, a pair of pincers.
For'mal-ly, according to form; precisely. [earth.
Fos'sil, any thing dug out of the
Fos'ter, to nurse, to cherish.
Fowl'er, a sportsman who pursues birds.
Frag'ile, frail, brittle.
Fren'zy, madness, distraction.
Friv'o-lous, slight, trifling.
Fro'ward, peevish; perverse.
Ful'mi-nate, to thunder.

Func'tion, office, power.
Fun-da-men'tal, serving for the foundation; essential.
Fun'nel, instrument for conveying liquor into vessels; pipe; chimney, or passage of communication.
Furze, gorse, whins.
Gait, manner of walking.
Gal'iot, a little galley.
Gen'er-al, usual, common: *n.* a high military officer.
Gen'er-ous, liberal, noble-minded.
Ge'nus, a class, a kind.
Gib'bet, a gallows.
Gland, a smooth fleshy substance.
Gloss, lustre.
Gour-mand', one fond of fine eating.
Gran'ite, hard rock.
Gre-ga'ri-ous, going in herds.
Groom, one who tends horses.
Gro-tesque', distorted in figure; unnatural.
Gu'lar, pertaining to the throat or gullet.
Ha'lo, a circle round the sun or moon.
Ham'mock, a swinging bed
Har'bin-ger, a forerunner, a precursor.
Hea'then, Gentile, pagan.
Hei'nous, atrocious; very wicked.
He-red'i-ta-ry, descending by inheritance.
Her'e-tic, one who maintains opinions in opposition to the Catholic church.
Hip'po-drome, an amphitheatre for horse or chariot races.
His'tor-y, a narration of facts.
His-tor-i-og'ra-pher, a writer of history.
Horde, a migratory company—chiefly applied to the Tartars.
Ho-san'na, praise to God.
Hos'tile, adverse, opposite.
Hu'man, having the qualities of a man.
Hu-mane', kind, benevolent.
Hu-man'i-ty, the nature of man; kindness.
I-den'ti-fy, to prove a person or thing to be really the same.
I-dol'a-try, the worship of images.
Ig-no-min'ious, disgraceful.
Il-lus'trate, to brighten with light; to explain.
Im-bue', to tincture deeply.
Im'i-tate, to copy.
Im-pas'sioned, full of passion.
Im-pe'ri-al, royal, belonging to an emperor.
Im-pe'ri-ous, haughty.
Im-per'a-tive, commanding.
Im-pose', to lay upon; to deceive.
Im-preg'nat-ed, filled, saturated.
In-an'i-mate, lifeless.
In-au'gu-rate, to invest solemnly.
In-can-ta'tion, spell, enchantment.
In-ca-pac'i-ty, inability.
In'cense, perfumes exhaled by fire in worship of some divinity.
In-cense', to enrage, to provoke.
In-clined', bending down; disposed to.
In-con-sis'tent, not suitable; disagreeing with itself.
In-cor'por-ate, to form into one body.
In-cred'u-lous, hard of belief.
In-cu-ba'tion, the act of sitting upon eggs to hatch them.
In-cur'sion, attack, inroad.
In-de-co'rous, unbecoming.
In-de-fat'i-ga-ble, unwearied.
In-def'i-nite, not limited; not settled.
In-dem'ni-fy, to secure against loss.
In-dem'ni-ty, security from punishment or loss.
In-de-pen'dent, free.
In-dig'nant, angry.
In-dig'ni-ty, affront.
In-duce', to bring on; to persuade.
In-fat'u-at-ed, struck with folly.
In-fe'ri-or, lower.
In'fi-del, an unbeliever.
In-flict', to impose punishment.
In'flu-ence, power.
In-her'i-tance, patrimony.
In-junc'tion, command.
In-nox'ious, harmless.
In-sip'id, without taste.
In-stal', to put into office.
In'stance, urgency; example.
In'sti-gate, to urge to ill.
In'stinct, that which guides the actions of irrational creatures.
In-stinc'tive-ly, by instinct.
In'sti-tute, *n.* established law; *v.* to establish.
In-sub-or-di-na'tion, resistance of proper authority.
In-sur'gent, a rebel.
In-sur-rec'tion, a rising against lawful authority.
In-ter-cede', to mediate.
In-ter-cept', to stop.
In-ter-mis'sion, pause, stop.
In-ter-sperse', to scatter here and there.
In-tim'i-date, to frighten.
In-veigh', to rail, to censure.
In-ven'tive, quick at contrivance.
In-vest', to clothe: to place in office

In-ves'ti gate, to search out.
Ir-rat'ion-al, void of reason.
Ir-re-triev'a-ble, that cannot be repaired or regained.
Is'sue, to come out; to send out.
Ju'da-ism, Jewish form of worship.
Judg'ment, decision; understanding; punishment by Providence.
Lam'i-na, a thin plate.
Lan'guid, faint, weak.
Lank, loose, thin.
Lar'va, a mask; a maggot. [lanche.
Lau'wine, Swiss name for an ava-
La'ver, a washing vessel.
League, a confederacy; measure of three miles. [changes the mass.
Leav'en, ferment; any mixture that
Ledge, a shelving rock.
Leg'is-la-tive, giving laws. [lawful.
Le-git'i-mate, born in marriage;
Lep'er, one infected with leprosy.
Li-ba'tion, an offering of wine poured out in honour of some deity.
Li-cen'tious-ness, contempt of just restraint; sinful indulgence.
Lin'eal, composed of lines; descending in a direct line.
Loath'some, causing disgust.
Lon-gev'i-ty, length of life.
Lure, enticement.
Lux-u'ri-ous, addicted to pleasure.
Mac'er-ate, to make lean; to steep
Mach-i-na'tion, artifice; malicious scheme.
Mailed, covered with armour.
Ma-jes'tic, stately; like a king.
Male-ad-min-is-tra'tion, bad management.
Ma-lig'ni-ty, malice; bad temper.
Man'date, a command; a charge.
Man'di-ble, the jaw. [linen
Man'gle, to lacerate; to smooth
Manned, furnished with men.
Man'tling, spread luxuriantly; in sprightly agitation.
Ma-raud'er, a plundering soldier.
Ma-rine', belonging to the sea; *n* a soldier on board a ship of war.
Mar'i-time, relating to the sea;
Mar'vel-lous, wonderful. [naval.
Mas'sa-cre, slaughter, murder.
Mas-ti-ca'tion, the act of chewing.
Mat-ri-mo'ni-al, pertaining to marriage; connubial.
Ma-tu'ri-ty, ripeness.
Me-di-a'tor, intercessor.
Mel'an-chol-y, gloomy, pensive.
Mel-lif'lu-ous, flowing with honey.
Me-mo'ri-al, something to preserve memory.
Mer'can-tile, trading, commercial.
Mess'mate, one of a set who mess together.
Me-trop'o-lis, the chief city.
Mi'gra-tor-y, roving, wandering.
Mim'ic, to imitate as a buffoon.
Min'a-ret, pinnacle of a Mahometan
Min'is-try, office; service [temple.
Mint, place where money is coined.
Mis'cre-ant, a vile wretch. [pose.
Mis-di-rect', to apply to a bad pur-
Mis-giv'ing, doubt, hesitation
Mod'el, representation; pattern.
Mod-u-la'tion, agreeable harmony.
Mor'al, relating to practice as virtuous or vicious.
Mort'gage, a pledge.
Mosque, a Mahometan temple.
Mot'tled, spotted; speckled.
Mould, that in which any thing is formed; soil; concretion from damp.
Mound, a bank of earth or stone.
Mum'my, an Egyptian embalmed corpse.
Mu-nif'i-cence, liberality.
Mus'cu-lar, full of muscles, brawny.
Mys'ter-y, something above human knowledge.
Nau'ti-cal, pertaining to sailors
Nav'i-gate, to sail.
Ne-ces'si-tate, to make necessary.
Ne-fa'ri-ous, wicked.
Ne-go'ti-ate, to traffic, to treat.
Neu'tral, of neither party. [nests.
Ni-di-fi-ca'tion, the act of building
Noc-tur'nal, nightly.
Ob'li-ga-tor-y, binding. [cause.
Oc-ca'sion, incident; opportunity;
Oc-cur', to happen; to meet.
O'dour, a scent good or bad.
Of'fal, waste meat; refuse.
Op'u-lence, wealth, riches.
O-ra'tion, speech, harangue.
Or'a-tor-y, eloquence.
Or'di-nance, law, rule.
Ord'nance, cannon, great guns.
Or'gan, a natural or musical instrument.
O-ri-en'tal, eastern.
O-rig'i-nal-ly, at first.
Os-ten-ta'tious, fond of show.
Out'law, one excluded from the benefit of the law; a plunderer.
Out'rage, open violence.
O-ver-whelm', to crush.
O-vip'a-rous bringing forth

Pac′i-fy, to appease.
Page, one side of the leaf of a book —a young boy attending on a great person.
Pal-i-sade′, pales for enclosure.
Pan′the-ism, worship of all sorts of false gods.
Pa′pal, relating to the Pope.
Pa-rade′, show; military order.
Pard′ed, spotted like the leopard.
Par′lia-ment, the assembly of the king, lords, and commons.
Par′tial-ly, with unjust favour; in part, not totally.
Par-tit′ion, a division.
Pas′time, sport.
Pa-thet′ic, affecting the passions.
Pa′tri-ot, a lover of his country.
Pe-cu′li-ar, particular.
Ped′es-tal, basis of a statue.
Peer, an equal; a nobleman.
Pe′nal, enacting punishment. [lute.
Per′emp-tor-y, dogmatical, abso-
Pe-riph′ra-sis, circumlocution; use of many words.
Per′ju-ry, false oath.
Per-se-cu′tion, repeated acts of vengeance or enmity.
Per-verse′, obstinate, in the wrong.
Pet′ty, small, little. [imbodied.
Pha′lanx, a troop of men closely
Phan′tom, a spectre, apparition.
Phos′phor-us, a chemical substance which air ignites.
Pi-az′za, a walk under a roof supported by pillars.
Pi-las′ter, a square column.
Pil′fer, to practise petty theft.
Pil′grim, one who travels to visit the shrines of saints.
Pin′ion, wing; fetters for the arms.
Plain, smooth; flat; clear.
Plane, a level surface.
Pol′i-tic, prudent; artful.
Po-lit′i-cal, relating to the science of government.
Pon′tiff, the Pope. [tude.
Pop′u-lace, the vulgar; the multi-
Pop′u-lous, full of people.
Por′phy-ry, a kind of marble.
Por′ti-co, a covered walk. [ed after.
Pos-te′ri-or, happening after; plac-
Pos-ter′i-ty, succeeding generations.
Pos′tern, a small gate.
Post′hu-mous, happening or done after one's death.
Pre′cept, rule, mandate.
Prec′i-pice, a headlong steep.
Pre-cip′i-tate, *a.* hasty: *v.* to cast down headlong.
Pred-e-ces′sor, one who was in any place or state before another.
Pre-hen′sile, laying hold. [weight.
Pre-pon′der-ance, superiority of
Pre-pos-sess′, to prejudice; to engage. [right.
Pre-rog′a-tive, peculiar privilege or
Pres′by-ter-y, body of elders whether priests or laymen.
Pre-text′, a pretence.
Prev′a-lence, superiority, influence.
Pri-me′val, original, of a very early period. [first born.
Pri-mo-gen′i-ture, state of being
Pris′tine, ancient, original. [thing.
Pri-va′tion, loss or removal of any
Prob-a-bil′i-ty, likelihood. [phant.
Pro-bos′cis, snout, trunk of an ele-
Proc′ess, tendency; course of law; operation.
Pro-ces′sion, a solemn train.
Pro-fane′, irreverent; not sacred.
Pro-fes′sion, calling; declaration.
Pro-fuse′, prodigal; lavish.
Pro-gen′i-tor, forefather, ancestor.
Pro-hib′it, to forbid, to debar.
Proj′ect, scheme, contrivance.
Pro-ject′, to throw out; jut out; contrive.
Pro-lif′ic, fruitful.
Prom′e-nade, a walk.
Prom′i-nent, standing out beyond the other parts.
Prom′on-tor-y, cape, headland.
Prompt, *v.* to incite, instigate: *a.* quick.
Pro-pen′si-ty, inclination.
Prop′er-ty, quality, possession.
Pro-pri′e-ty, an exclusive right; accuracy.
Proph′e-cy, *n.* a prediction.
Proph′e-sy, *v.* to foretel. [tion.
Pro-test′, to give a solemn declara-
Prot′es-tant, one who protests against popery.
Pro-tract′, to draw out; to delay.
Prov′erb, a common saying, adage.
Prov′ince, district; office. [in fear.
Quail, *n.* a bird of game: *v.* to yield
Quar′ry, a stone mine; bird flown at by a hawk. [goods.
Quay, an artificial bank for landing
Quell, to crush, subdue.
Quote, to cite the words of another.
Raid, a foray, or predatory excursion on horseback.

Ran'cor-ous, malignant, spiteful.
Ran'sack, to plunder.
Ra-pa'cious, seizing by violence.
Rar'e-fy, to make thin.
Raze, to overthrow; efface.
Re'al-ize, to bring into being.
Realm, kingdom.
Re-bound', to spring back.
Rec'ep-ta-cle, a place in which any thing is received.
Re-cep'tion, act of receiving.
Rec-og-nit'ion, acknowledgement.
Rec-om-mend', to praise to another.
Rec-on-noit're, to take a view of.
Re-course', application for help or protection.
Re-source', resort, expedient.
Rec-tan'gu-lar, having right angles.
Re-form', to make better. [cross.
Re-frac'tor-y, obstinate, perverse,
Re'gent, governor, ruler. [sion.
Re-in-state', to put again in posses-
Re-it-er-a'tion, repetition.
Rel'a-tive, *n.* relation, kinsman: *a.* having relation, respecting.
Re-lease', to set free.
Rel'ic, that which remains.
Rel'ish, taste; liking.
Re-miss', slothful, careless.
Rem'nant, that which is left
Re-morse'less, cruel, unpitying.
Ren-dez-vous', place of meeting.
Re-nounce', to give up; disown.
Re-peal', to recall, to abrogate.
Rep-ri-mand', to chide, reprove.
Rep'ro-bate, abandoned to wickedness. [sentence.
Rep-ro-ba'tion, a condemnatory
Re-pub'lic, commonwealth.
Re-pu'di-ate, to put away through a feeling of shame.
Re-sent', to take ill; to be angry at.
Res'i-dence, place of abode.
Re-sign', to give up.
Res'in, the fat sulphurous part of some vegetable.
Res'o-lute, determined, firm.
Res'pite, pause; reprieve.
Res-ti-tu'tion, act of giving back.
Res-ur-rec'tion, revival from the dead.
Re-tain'er, a dependent.
Re-tard', to hinder; to delay.
Ret'i-nue, a train of followers.
Re-trib'u-tive, paying back.
Rev'e-nue, income.
Re-verse', *v.* to overturn: *n.* change, vicissitude.

Re-voke', to repeal, to recall.
Re-volt', to rebel. [disgust.
Re-volt'ing, rebelling: *a.* causing
Rev-o-lu'tion, rotation; change of government.
Rhom'bic, shaped like a rhombus.
Rhom-boi'dal, shaped like a rhomboid. [ter.
Rid'i-cule, wit that provokes laugh-
Ri'fle, *v.* to pillage: *n.* a musket for firing ball.
Rig'ging, tackling of a ship. [ance.
Rit'u-al, system of religious observ-
Riv'et, *n.* a fastening pin clenched: *v.* to fasten strongly.
Rout, *n.* rabble; confusion of an army defeated: *v.* to defeat.
Route, road, way. [science.
Ru'di-ments, first elements of a
Sab-bat'i-cal, pertaining to the Sabbath.
Sal'ly, to issue out.
Sanc'tion, ratification.
Sanc'tu-ar-y, a holy place; shelter.
Sa'sine, act of taking possession.
Sate, to satiate, to glut.
Scru'pu-lous, doubtful; cautious.
Sect, a party.
Se-dit'ion, tumult; insurrection.
Sem'blance, likeness.
Sem-i-cir'cu-lar, half round.
Se-ques'tered, separated, remote.
Ser'vi-tude, state of a slave.
Shroud, a cover; sail-ropes.
Sig'nal-ize, to make eminent.
Skel'e-ton, the bones of any animal entire.
So-lic'it, to ask earnestly.
So-lic-i-ta'tion, importunity.
So-lic'i-tude, anxiety.
Son'net, a small poem.
Spawn, the eggs of fish.
Spe'cie, money.
Spe'cies, a sort, class.
Spe'cious, plausible.
Spec'i-men, a sample.
Spec'ta-cle, any thing se[illegible]
Spec'u-late, to hazard i[illegible] hope of gain; to consider.
Spir'a-cle, a breathing h[illegible]
Spu'ri-ous, not genuine.
Sta-bil'i-ty, steadiness.
Stag'nant, motionless, sti[illegible]
Stat'ute, a law.
Stern, *a.* severe: *n.* the [illegible]ler part of a ship.
Stran'gle, to choke, to su[illegible]cate.
Stren'u-ous, active; vehe[illegible]nt.

Sub'ju-gate, to conquer, to subdue.
Sub-lime', high, lofty, grand.
Sub'urbs, out-parts of a city.
Suc-cess', good fortune.
Suc-ces'sion, regular and orderly [series.
Suc-cess'ful, prosperous.
Suc-ces'sive, following in order.
Suf'frage, a vote.
Sug-gest'ion, hint; insinuation.
Sul'len, gloomy.
Sum'ma-ry, *n.* abridgement, abstract, *a.* brief.
Sump'tu-ous, costly.
Su-per-in-tend', to oversee, over- [look
Su-pe-ri-or'i-ty, pre-eminence.
Sup-plant', to displace by stratagem.
Sup-ple-men'ta-ry, additional.
Sup-press', to crush, conceal.
Su-prem'a-cy, highest authority.
Sur'feit, sickness or satiety caused by overfulness.
Sur-mise', imperfect notion, suspi- [cion.
Sur-vive', to outlive
Sus-pend', to hang; to delay.
Swamp, a marsh, a fen.
Syl'van, woody.
Sym'bol, a type, a token.
Sym'pa-thy, fellow-feeling.
Symp'tom, a sign, a token.
Syn'a-gogue, Jewish place of wor- [ship.
Sys'tem, a scheme uniting many things in order.
Tab'er-na-cle, a tent.
Tal'is-man, a magical character or [mark.
Tar'nish, to sully, to soil.
Tease, to torment; to comb wool.
Tem'po-ral, pertaining to the things of time.
Tem'po-rar-y, lasting only for a limited time.
Tem-po-ral'i-ties, secular posses- [sions.
Tem'po-rize, to delay.
Te-na'cious, holding fast.
Ten'et, position or opinion.
Ten'or, course; purport.
Te'nure, manner or condition of holding a possession.
Tes-ti-mo'ni-al, written evidence.
Tes-ta'ceous, consisting of shells.
Te'trarch, governor of the fourth part of a province.
Theme, a subject or exercise.
The-ol'o-gy, Divinity, religion.
The'o-ry, speculation; not practice.
Tho'rax, the breast.
Thral'dom, slavery.
Tor-na'do, a hurricane.
Tour, a ramble, roving journey.
Trai'tor-ous, treacherous; perfidious.
Trans-fer', to convey, to remove.
Trans-form', to change the form.
Trans-la'tion, removal; act of turning into another language.
Trans'verse, in a cross direction.
Trea'tise, a discourse.
Trea'ty, negotiation, compact.
Tri-bu'nal, seat of a judge.
Trib'ute, payment made in acknowledgement of subjection.
Trill, quaver, tremulousness of music.
Tro'phy, something displayed in proof of victory.
Tu'ber-cle, a small swelling, pimple.
Tu-mul'tu-ous, turbulent.
Typ'i-fy, to show by type or emblem.
Ul-tra-o-pin'ions, extreme opinions.
Un-con-di'tion-al, without terms.
Un'du-la-tor-y, moving in the manner of waves.
Un-im-peach'a-ble, that cannot be [accused.
U-nique', singular; to which there is nothing like.
U'ni-ty, one; agreement.
U-ni-ver'si-ty, school for the liberal arts.
Un-ma'tron-ly, unbecoming a ma- [tron.
Un-par'al-leled, not matched.
Un-re-mit'ting, not stopping, not giving up.
Un-tu'tored, untaught.
Up-braid', to chide, reproach.
U-surp', to seize by force.
Vag'a-bond, a vagrant, wanderer.
Van'tage, superiority, profit.
Vas'sal, a subject, dependent.
Ve-loc'i-ty, swiftness.
Ven'er-a-ble, worthy of reverence.
Vest, *v.* to dress: *n.* an outer garment.
Ves'per, the evening.
Vice-re'gal, pertaining to a viceroy.
Vice'roy, one who governs for the king.
Vig'our, strength.
Vin'di-cate, to justify.
Vin-dic'tive, revengeful.
Vi-vac'i-ty, liveliness.
Vi-vip'a-rous, bringing forth young [alive.
Vol'ley, a flight of shot.
Vol'un-ta-ry, acting freely, not by [force.
Wi'ly, cunning, sly.
Yeo'man, a gentleman farmer.
Zeal'ot, one full of zeal.
Ze'ro, where the scale of the thermometer begins.

AFFIXES OR TERMINATIONS.

1. Denoting *state* or *being;*

hood, as, manhood, priesthood.
ance or *ancy*, ignorance, abundance, infancy, occupancy.
ence or *ency*, insolence, competence, tendency, complacency.
tude, altitude, solitude.
age, peerage, patronage.
ure, verdure, mixture, exposure.
ism, paganism, heroism.
ness, madness, blindness.
ment, excitement, advancement.
cy, delicacy, intimacy, infancy.
ty, rapidity, captivity.
try, gallantry, symmetry.
ry, slavery, prudery.
sy, ecstasy, courtesy.
th, birth, health.
y, villany, archery.

2. Denoting *act*, or *state;*

tion, as, migration, dejection.
sion, aggression, oppression.

3. *office*, or *state;*

ship, censorship, partnership.

4. *state, property*, or *office;*

dom, as, kingdom, earldom.
ric, bishopric.

5. the *agent* or *doer*, or *one who;*

tive, as, operative, fugitive.
an, guardian, librarian.
er, robber, gambler, ruler.
eer, mutineer, engineer.
or, imitator, persecutor.
ant, assailant, tenant, servant.
ent, president, opponent.
ist, druggist, duelist.
ary, secretary, lapidary.
ster, maltster, spinster.
ic, critic, fanatic.

6. *diminution;*

ling, as, codling, duckling.
kin, lambkin.
let, eaglet, rivulet.
ish, dimish, whitish.

7. Denoting the *person acted upon*,

ee, as, legatee, lessee.

8. *being*, or *acting;*

ant, as, aidant, abundant.
ent, dependent, dissolvent.

9. *that may be*, or *ought to be*.

able, as, portable, despicable.
ible, flexible, accessible.

10. *full;*

some, as, tiresome, quarrelsome.
ose, verbose, jocose.
ate, passionate, deliberate.
ful, useful, painful.
ous, prosperous, lustrous.
y, marshy, healthy, stormy.

11. *made of;*

en, as, golden, brazen.

12. *having the nature of*, or *pertaining to;*

ic, as, angelic, gigantic.
ile, juvenile, mercantile.
ane, mundane.
ene, terrene.
ish, selfish, wolfish, Romish.
al, nuptial, criminal, brutal.
ar, insular, globular.
ous, igneous, fibrous.
ary, epistolary, military.
ory, piscatory, accusatory.

13 *like;*

ish, as, girlish, childish.
like, warlike, saintlike.
ly, lordly, friendly.

14. *having the power to;*

ive, as, expansive, persuasive.

15. *to make;*

ise, as, equalise, colonise.
ize, fertilize, realize.
ate, regulate, perpetuate.
en, gladden, brighten.
fy, fortify, diversify.
ish, finish, polish.

EXERCISES.

. What are the words denoting *state* or *being*, from
False, brother, widow, child—arrogant, acquaint, resist, annoy vigilant—vacant, elegant, pliant, constant—decent, ascendant, agent, regent, pungent, cogent, deficient, current, fluent—impatient, benevolent excellent—ample, long, serve, grateful, prompt, similar 2, solicitous, 2—parent, herb, plume, bonds, pilgrim, pas-

ture—curve, furnish, garnish, fix, moist, sign, invest—despot, idiot, patriot, Luther, Calvin, tory, whig, true—wild, like, hard, wicked--banish, pave, enchant, impede, merry, treat—accurate, effeminate, intricate, secret, conspire, supreme—versatile, able, stable, rustic—pedant, bigot, sophist—rival, revel, knave—apostate, hypocrite, leper—felon, master, forger, jealous—warm, wide, long, strong, broad, true, grow?

2. What are the nouns denoting *act* or *state*, from
Oppose, persuade, devote, perfect, putrefy, humbled, solving?

3. What are the nouns denoting *office* or *state*, from
Professor, scholar, rector, friend?

4. What are the nouns denoting *state*, *property*, or *office*, from
Duke, free, thral, martyr, prince, wise, Pope, sheriff?

5. What are the nouns denoting the *agent* or *doer*, from
Music, tragedy, theology—carry, saddle, fish, saw, travel—chariot, auction—debt, compete, war, conquer, invent, sail, transgress—expect, claim, combat, inhabit, protest, visit—adhere, study, depone, reside, receive—anatomy, botany, catechise—function, mission, antique, statue—song, game, tap?

6 What are the *diminutives* from
Seed, goose, stream?

7 What are the nouns denoting the *persons acted upon*, from
Trust, present, assign, commit, refer, refuge, (one who takes refuge?)

8. What are the adjectives denoting *being* or *acting* in the sense of the following verbs,—
Please, triumph, attend, comply, redound, signify, observe, stagnate—urge, obey, subserve, appear, prevail, exist, pertain, indulge, flow?

9. What are the adjectives denoting *that may be* in the sense of the following verbs,—
Practise, move, navigate, vary, violate, separate, desire, allow—divide, credit, 2, elect, perceive, admit, defend, comprehend?

10. What are the adjectives denoting *full of*
Toil, frolic, trouble, burden, what irks, what is loathed—care, grace, joy, right, pity 2, wonder 2—marvel, courage, ruin, envy, fables, labour, tempest, study, religion. victory, volumes, price, people—hunger, ice, fire, shade, wit, might, wool?

11. What are the adjectives signifying *made of*
Lead, silk, wheat, flax, lint?

12. What are the adjectives denoting *having the nature of*, or *pertaining to*, the following subjects?
Prophet, despot, hero, seraph, apostle, sympathy—infant, fever 2—brute 2, rogue, moor, Spain, England—autumn, person, triumph, parish, line, spirit, use, type, voice, nation, reason 2, navy, sense, —angle, circle, oracle, pole, people, title—viper, villain, traitor, —numbers, letters or literature, parliament, vision, planets, elements—consolation, contradiction, illusion, inflammation, preface, promise, satisfaction.

13. What are the adjectives denoting *like* or *resembling* the following subjects,
Monk, fool, drone—man, priest, mother, dead, king?

14 What are the adjectives denoting *having the power to*
Consume, preserve, restrict, instruct, retain, conclude, corrode, decide, repel, explode, alter, conduce, effect?

15. What are the verbs signifying *to make*
Legal familiar, immortal, solemn, spiritual, grand—complex, various authentic, propitious, ulcerous, debile or weak, facile or easy,

noble—deep, flat, light, stiff, sick, short, sweet—ample, clear, pure, liquid, putrid, beauteous, stupid, right, vile, certain, false, just, a sign, verses—public, stable, distinct, extinct?

PREFIXES.

I.—*English* or *Saxon*.

1. A, *on* or *in*; afield, ashore.
2. Be, *about*; bespangle, begird.
   before; bespeak.
   to make; benumb, befool.
3. En sometimes changed into em, *in*, enthrone, embrace; also *to make*; enable.
4. For, *opposition*, or *wrong*;
   Forbid, to bid not to do.
   Forswear, to swear falsely.
5. Fore, *before*; forerun.
6. Mis, *error*; misapply, misplace, mislead, misaim, misconduct.
   not; mistrust, misbelieve,
   ill; mischance, mishap, misfortune.
7. Out denotes to *surpass*; outdo.
8. Over, *above*; overflow.
9. Un, *not*; unblemished.
   to *undo*; undress.
10. With, *from*, or *against*; withdraw, withhold.

II.—*Latin*.

1. Ab, with its forms A, Abs, *away*, *from*, *off*;
   Abrade, to rub off.
   Avert, to turn off or away.
   Abstract, to draw from.
2. Ad, with its forms, A, Ac, Af, Ag, Al, An, Ap, Ar, As, At, *to*, *at*;
   Adhere, to stick to.
   Ascend, to climb to.
   Accede, to yield to.
   Affix, to fix to.
   Aggrieve, to give grief to.
   Allude, to refer to.
   Annex, to join to.
   Append, to hang to.
   Arrogate, to claim to (one's self).
   Assent, to agree to.
   Attract, to draw to.
3. Am, *about*;
   Amputate, to cut around.
4. Ante, *before*;
   Antecedent, going before.
5. Circum, *round*;
   Circumfluent, flowing round.
6. Cis, *on this side*;
   Cisalpine, on this side of the Alps.
7. Con, with its forms, Co, Cog, Col, Com, Cor, *together*;
   Condole, to grieve together.
   Co-exist, to exist together.
   Cognate, born together.
   Collect, to gather together.
   Compress, to press together.
   Corroborate, to strengthen together.
8. Contra, with its forms, Contro, Counter, *against*;
   Contradict, to speak against.
   Controvert, to turn against, to debate.
   Counteract, to act against.
9. De, *down*, *from*, or *off*,
   Deject, to cast down.
   Deter, to frighten from.
   Defend, to ward off or from.
10. Dis, with its forms, Dif, and Di, *asunder*, *off*, *away*, *out*, *not*;
   Dispel, to drive asunder.
   Disarm, to take off arms.
   Dishonest, not honest.
   Diffuse, to pour asunder.
   Divert, to turn off or away.
11. Ex, with its forms, E, Ec, Ef, *out*, *from*;
   Exclaim, to cry out.
   Evade, to go or get from.
   Eccentric, off from the centre.
   Effuse, to pour out.
12. Extra, *without*, *beyond*;
   Extraordinary, beyond ordinary.
13. In, with its forms, Ig, Il, Im, Ir, in verbs, *in*, *into*, *on*, *upon*; in adjectives, *not*;
   Include, to shut in.
   Ignoble, not noble.
   Illume, to put light into.
   Immure, to put within walls.
   Irradiate, to throw rays upon.
   Invisible, that cannot be seen.
   Illegal, not lawful.
   Improper, not proper.

14. Inter, *between, among*;
Interpose, to place between.
15. Intro, *within, into*;
Intromit, to send or let in.
16. Juxta, *near*;
Juxtaposition, a position near to.
17. Ob, with its forms, Oc, Of, Op, *against, in the way, about*;
Obloquy, speaking against.
Occur, to come in the way
Oppose, to put in the way or against.
18. Per, *through, thoroughly*;
Perambulate, to walk through.
Perfect, done thoroughly.
19. Post, *after*;
Postscript, what is written after.
20. Pre, *before*;
Predict, to foretel.
21. Preter, *beyond, past*;
Pretermit, to put past, to pass by.
22. Pro, *forth, forward, for*;
Proceed, to go forward.
Proconsul, one acting for the consul.
23. Re, *back, again*;
Reflux, a flowing back.
Revive, to live again.
24. Retro, *backwards*;
Retrograde, going backwards.
25. Se, *aside* or *apart*;
Seduce, to lead aside.
26. Sub, with its forms, Suc, Suf, Sug, Sup, Sus, *under, after, somewhat, upwards*;
Subscribe, to write under.
Succeed, to come after.
Suffuse, to spread over.
Sustain, to hold up.
Subacid, somewhat acid.
27. Subter, *under*;
Subterraneous, under ground.
28. Super, contracted Sur, *above, over*;
Superadd, to add over and above.
Survey, to look over.
29. Trans, *beyond, over, through*;
Transit, a passage through.
Translucent, shining through.
30. Ultra, *beyond*;
Ultramarine, beyond the sea.

III.—*Greek*.

A, An, *without*, denoting privation;
Apathy, without feeling.
Anarchy, without government.
Amphi, *both, around*;
Amphibious, living in two elements.
Amphitheatre, a circular theatre.
Anti, *against*;
Antipathy, a feeling against.
Apo, *from*;
Apostate, one who has forsaken his religion
Dia, *through*;
Diameter, a line passing through the centre.
Epi, *upon*;
Epitaph, an inscription upon a tomb.
Hyper, *over, above*;
Hypercritical, over-critical.
Hypo, *under*;
Hypocrite, a dissembler.
Meta, *change*;
Metamorphose, to change the shape.
Para, *alongside, beyond, against*;
Parallel, extended in the same direction, and preserving the same distance.
Paramount, rising above; superior.
Parasol, against the sun.
Peri, *round*;
Perimeter, measure round about.
Syn, Sym, Syl, *together, with*;
Synonyme, a word of the same meaning.
Syllable, letters pronounced together.
Symptom, something happening along with.

EXERCISES.

Point out the *Prefix*, tell its import, and also the meaning of the whole word.

I.

1. Abed, aboard, afoot.
2. Besprinkle, bespatter, bedaub; becalm, besot, bedim.
3. Entrap, encircle, enclose; enrich, enslave, endear, enlarge, enslave.
5. Foremention, foreknowledge.
6. Misspend, misrepresent, miscalculate; mislike.
7. Outbid, outvote, outweigh.
8. Overshoot, overrule, overreach.
9. Unborn, unclean, unbridled, unfortunate, unattainable; undeceive, unbind, uncouple.
10. Withstand.

II.

1 Abduce, absolve, avoid, abscond, abstain, absent.
2. Admit, advert; aspire. astrict; accept, acquire; afflict, affuse; aggresion; alleviate, ally; announce, annihilate; apply, appeal, appertain, appreciate; arrive; assimilate; assure, assume; attend, attain.
3. Ambient.
4. Antedate, antediluvian.
5. Circumambulate, circumjacent, circumnavigate, circumvolve.
7. Concur, confound, connect, contiguous, contract, convene, convoke, convulse; co-operate; collate, colloquy, collapse; compile, combine, compel, compute, compete, compose; correspond, corrode.
8. Contravene, countermand, counterpoise, counterbalance, countermotion, countermarch, countermand.
9. Depend, depress, decapitate, descend, derive, depopulate, depose.
10. Dissect, dissolve, distract, displace, disenthrone, disbelieve, disrobe, dislike, dispense; digress; differ.
11. Exclude, exedus, expand, exclusion, expel, export, extract, exude; eject, elect, emerge, erase, enormous, egress.
12. Extravagant, extramundane, extrajudicial.
13. Infuse, inhale, incarcerate, inter, inscribe, inspect, inspire, intrude, intimidate, invigorate; illustrate; impend, imbibe, imbitter, imbody, impart, import, imprison, impose, impress; irruption. Inconsistent, invincible, inevitable, incalculable, invariable; illegible; immortal, impenetrable, impure, immeasurable; irregular, irresolute, irresistible, irreproachable; ignorant.
14. Intervene, intermix, intercede, intermarry, interreign, interrupt
15. Introduce, introvert.
17. Obstruct, object; offer, offend; oppress.
18. Perrennial, perspire, peruse; pellucid; permanent, pervious.
19. Postpone, postdiluvian, posthumous.
20. Precaution, precede, precursor, pre-exist, premature, premise, prescience, prevent, preside, preposterous, premeditate.
21. Preternatural.
22. Proclaim, procurator, progress, pronoun, protrude, provoke, promote, propose, procure.
23. Rebuild, relict, repel, repulse, reprint, resume, retain, revert, redeem, reserve, retort, return.
24. Retrospect, retrogression.
25. Secede, seclude, select.
26. Subjoin, subsequent, subject, subvert; succumb; suffer; support, supplicate; suspend; submerge.
27. Subterfuge.
28. Superfine, supernatural, superscribe, supervene, supervisor; surtout, surmount, survive.
29. Transatlantic, transfix, transgress, transmit, transport, transparent, transpire, transcend.
30. Ultramontane.

III.

Anomaly; Amphisbaena (a serpent that seems to have two heads,) Antagonist, Antidote, (a remedy against poison,) Antipodes, Antithesis; Apology, Apostle; Diagonal, Diagram; Epigram, Epicycle, Epithet; Hyperbolical; Hypothesis, Hypochondria; Metaphor; Parable, Paradox, Paragon, Parallax, Paraphernalia, Paraphrase, Parasite, Parapet; Period, Periphery, Peristaltic; Synchronous, Synod, Synopsis, Syntax; Syllabus, Syllogism; Symbol, Symmetry, Sympathy, Symphony.

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LATIN ROOTS

ENGLISH DERIVATIVES.

*Roots.**	*Derivatives.*

Acer, acris, *sharp, bitter;* acerbity, exacerbation, acrid, acrimony.
Acidus, *sour;* acid, acidulate.
Acuo, I *sharpen;* acute, acumen, acuminated,
Adversus, *against;* adverse, -ity, -ary (*See* Verto.)
Aedes, *a house; edi*fy, -fice.
Aemulus, *vying with; emul*ous, -ation.
Aequus, *equal, just;* equable, -ality, -ator, adequate, in-, -cy, equity -able, iniquity, equivalent, equipoise, equiponderant.
Aestimo, *I value;* esteem, estimation, inestimable.
Aevum, *an age;* co-eval, prim- longevity.
Ager, agri, *a field;* agrarian, agriculture.
Agger, *a heap;* exaggerate, -ation.
Ago, egi, actum, *I do, drive;* Actus, *done:* act, -ion, -or, -ive, -ual, -uate, -uary, en*act*, ex-, re-, trans-, agent, -cy, agile, -ity, agitate, -ator, -ation, exigence.
Alo, *I nourish;* aliment, -ary, alimony.
Alter, *another;* alter, -ative, alternate, -native, subaltern.
Altus, *high;* altitude, exalt.
Ambo, *both;* ambiguous, ambidexter.
Ambulo, *I walk;* perambulate, preamble.
Amicus, *a friend;* amicable, in*imic*al, amity, enmity, enemy.
Amo, *I love;* amiable, amorous, enamour, amenity.
Amplus, large; ample, -ify, -itude.
Ango, anxi, *I vex;* anguish, anxious, -iety.
Anima, *soul, life;* animate, in-, animosity, animal, -cule.
Animus, *the mind;* unanimous, -ity, magn-, pusill-, equanimity, animadvert, -sion.
Annus, *a year;* annual, -ity, -itant, annals, anniversary, superannuate, per*enn*ial, bi-, tri-, sept-.
Ante, *before;* anterior. Post, *behind;* posterior.
Antiquus, *ancient;* antic, antique, -ate, -ity, -ary, -arian.
Aperio, -ui, -tum, *I open;* aperient, aperture, *overt.*
Appello, *I call, appeal;* appellant, -ation, -ative.
Aqua, *water;* aqueous, terr-, aquatic, aqueduct.
Arbiter, *a judge;* arbitrate, -ation, -ary, -ement.

* These are not the proper Roots of the Latin Tongue, but Latin words forming the Roots of certain English Vocables. The letters in *Italics* are the forms which the Roots assume in some of the Derivatives—the greatest changes occur in those that have come to us through the French.

Arceo, *I drive;* coerce, -ion, ex*erc*ise.
Arcus, *a bow;* arc, arch, arcade.
Ardeo, Arsi, *I burn;* ardour, -ent, -ency, arson.
Aridus, *dry;* arid, -ity.
Arma, *arms;* *arm*ory, -orial, -istice, -ipotent, -ament, -ada.
Aro, *I plough;* arable, in-.
Ars, artis, *art;* artist, -isan, -ifice, -ificer, -ificial.
Artus, *a joint;* articulate, in-, article.
Asper, *rough;* asperity, exasperate, -ation.
Astus, *cunning;* astute.
Atrox, *fierce;* atrocious, -ity.
Audax, *daring;* audacious, -ity.
Audio, *I hear;* audience, -itor, -ible, ob*edi*ent.
Augeo, *I increase;* Auctus, *increased;* augment, auction, -eer, author, -ize, -ity, -tative, authentic, -ate.
Augur, *a soothsayer;* augury, inaugurate.
Aurum, *gold;* oriflamme.
Avidus, *greedy;* avidity, avarice, -ious.
Avis, *a bird;* aviary, *auspex* (*avispex.*)
Auris, *an ear;* auricular.
Auspex, *a diviner;* auspices, auspicious, in-.
Auster, *the south;* austral, Australia.
Auxilium, *help;* auxiliar, -y.
Bacchus, *God of wine;* bacchanal, -ian.
Barba, *a beard;* barbarian, -ous, -ity, -ic, barber.
Beatus, *happy;* beatify, -ific, -itude.
Bellum, *war;* belligerent, rebel, -lion, -lious.
Bene, *well;* benefit, -fice, -ficial, -ficent, -ficence, -volent, -factor, benign, -ant, -ity.
Bestia, *a beast;* bestial.
Bibo, *I drink;* imbibe, wine-bibber.
Bis, *twice;* *bi*ped, bicipital, bisect.
Brevis, *short;* brief, brevity, abbreviate, -ation.
Bursa *a purse;* emburse, re-, bursary.
Caballus, *a horse;* *ca*valry, -alier, -alcade, *chev*alier.
Cadaver, *a corpse;* cadaverous.
Cado, *I fall;* Casus, *a fall;* case, casual, -uist, cadence, cascade, ac*cid*ent, in-, co-incide, deciduous.
Caedo, cecidi, caesum, *I cut, kill;* decide, regicide, homi-, parri-, matri-, fratri-, infanti-, sui-, concise, pre-, circum-, ex-, decision, -ive, incision, pre-, re-.
Calleo, *I am hard;* callous, -osity.
Calx, *chalk, lime;* calcareous, calcine, -inate.
Canis, *a dog;* canine.
Canto, *I sing;* canto, -icle, chant, en-, incantation, precentor.
Capillus, *hair;* capillary.
Capio, cepi, captum, *I take;* captor, -ure, -ion, -ious, -ive, -ivity, -ivate, ac*cept*, pre-, ex-, inter-, inceptive, de-, receipt, receptacle, susceptible, conception, de-, re-, per-, ex-, anti*cip*ate, participate, recipient, reciprocal, capable, capacious, -acity, for*ceps*, con*ceive*, de-, unde-, per-, re-.
Caput, *the head;* chapter, capital, decapitate, pre*cipit*ate, capitulate, re-.
Carbo, *a coal;* carbonic, -onate.
Carcer, *a prison;* incarcerate, -ation.
Caries, rottenness; carious.

Caro, carnis, *flesh;* carnal, -ival, incarnate.
Carpo, carpsi, carptum, *I pluck;* carp, excerpt.
Carus, *dear;* caress, charity, charm, cherish.
Castigo, *I chastise;* castigate, -ation.
Castus, *chaste;* chaste, -ity, incest, -uous.
Catena, *a chain;* concatenation.
Causor, *I blame;* accuse, -atory, excuse, recusant, inexcusable.
Cavus, *hollow;* cave, -ern, -ity, concave, excavate, -tion.
Cedo, Cessi, *I yield;* cede, ac-, con-, re-, pre-, se-, inter-, -sion, proceed, suc-, access, re-, suc- ex-, pro-, accessory.
Celer, *swift;* celerity, accelerate.
Censeo, *I think, judge;* census, -or, -ure, -orious.
Centum, *a hundred;* cent, -ury, -urion, -ennial, -enary, -ipede, percentage.
Cera, *wax;* cerement, cerecloth.
Cerno, *I see, decree;* discern, -ment, decern.
Cretus, *parted from;* secrete, ex-, -tion, discreet, secret, -tary, -cy.
Cesso, *I cease;* cessation, incessant.
Cete, *whales;* cetaceous.
Charta, *paper;* chart, -er, -ulary, cartel.
Cingo, *I surround;* Cinctus, *surrounded;* surcingle, succinct, cincture.
Cio, *I move;* Citus, *moved;* cite, -ation, incite, ex-, -ment, recite, -ation, resuscitate.
Circum, *around;* circus, circle, -ular, -ulation. -uit.
Civis, *a citizen;* civil, -ize, -ity, -ian.
Clam, *secretly;* clandestine. Clavis, *a key;* conclave.
Clamo, *I cry;* claim, ac-, de-, ex-, dis-, pro-, re-, acclamation, declamatory, clamorous.
Clarus, *clear;* clarify.
Claudo, *I shut;* Clausus, *shut;* include, con-, ex-, pre-, se-, -sion, -sive, close, en-, dis-, fore-, closet, cloister, portcullis, recluse, clause.
Clivus, *a slope;* acclivity, de-, pro-.
Coelebs, -ibis, *unmarried;* celibacy.
Coelum, *heaven;* celestial.
Colo, *I till;* Cultus, *tilled;* colony, -onial, -onize, culture, -ivate.
Commodus, *convenient;* commodious, -ity, incommode, accommodate.
Conniveo, *I wink;* connive, -ance.
Copia, *plenty;* copious, cornucopia.
Coquo, *I boil;* cook, concoct, de-, -tion, precocious.
Cor, *the heart;* cordial, accord, con-, dis-, -ant, record, *cour*age, courteous, dis-, -esy.
Corium, *skin, hide;* excoriate, -ation.
Corpus, *a body;* corpuscle, corporeal, incorporate, corpulent, corpse.
Corrigo, *I correct;* Correctus, *corrected;* incorrigible.
Cras, *to-morrow;* procrastinate, -tion.
Credo, *I believe;* creed, credit, dis-, credulous, -ential, -ible, -in.
Cresco, I *grow;* crescent, excrescence, concretion, increase, de-.
Crux, crucis, *a cross;* crucify, excruciating, crucifix.
Cubo, (cumbo,) *I lie;* suc*cumb*, incumbent, re-, incubation, incubus, cumbrous, encumber
Culina, *a kitchen;* culinary.
Culpa, *a fault;* culprit, culpable, exculpate, in-, -atory.
Cumulus, *a heap;* accumulate, -ation.

Cupio, *I desire;* cupidity, concupiscence.
Cura, *care;* curate, curable, in-, accurate, procurator, sinecure, secure, procuracy, proxy.
Curro, *I run;* Cursus, *a course;* concourse, dis-, re-, inter-, concur, in-, re-, current, con-, curricle, incursive, dis-, ex-, precursor, courier, succour, incursion, ex-, occurrence, re-, con-.
Curvus, *crooked;* curve, -ature.
Custos, *a keeper;* custody, custodier.
Cutis, *the skin;* cutaneous, cuticle.
Damnum, *a loss;* indemnity, -ify, damage, en-.
Debeo, *I owe;* debit, debt, -or, indebted.
Debilis, *weak;* debility, -itate.
Decem, *ten;* decimal, decimate, December.
Decet, *it is becoming;* decent, in-, -cy, decorous, in-.
Deleo, *I blot out;* delete, -tion, indelible.
Dens, dentis, *a tooth;* dental, -ist, indent, trident.
Densus, *thick;* dense, -ity, condense, -ation.
Deterior, *worse;* deteriorate, -ation.
Deus, *God;* deism, -ist, -ify, -ity, divine.
Dexter, *right* hand; dexterous, dexterity.
Dico, dicavi, dicatum, *I consecrate, bestow;* abdicate, dedicate, predicate, predicament.
Dico, dixi, dictum, *I say, speak;* addict, pre-, inter-, contra-, ver-, in-, e-, diction, -tionary, dictum, dictate, -atorial.
Dies, *a day;* diurnal, meridian.
Dignus, *worthy;* condign, dignity, in-, dignify, deign, indignant.
Dimidium, *half;* demigod.
Disco, *I learn;* disciple, discipline, -arian.
Discrimen, *distinction;* discriminate, in-, -ly.
Divido *I divide;* division, -ible, sub-, individual.
Do and Dono, *I give;* donor, -ation -ative.
Doceo, *I teach;* docile, in-, doctrine, -al, document, -ary.
Doleo, *I grieve;* dolorous, condole, -ence.
Domo, *I tame, subdue;* indomitable.
Dominus, *a lord;* domineer, -ant, -ion, -ation, predominate.
Domus, *a house;* domicile, domestic, -ate, dome.
Dormio, *I sleep;* dormant, -itory, dormouse.
Dorsum, *the back;* dorsal, endorse.
Dubius, *doubtful;* dubious, -ety, -table, in-.
Duco, duxi, ductum, *I lead;* Duke, dux, reduce, de-, con-, in-, pro-, se-, tra-, superin-, duct, con-, pro-, in-, aque-, via-, reduction, ab-, de-, in-, se-, pro-, intro-, conducive, de-, productive, ductile, -ility, educate.
Dulcis, *sweet;* dulcet, dulcimer, *douc*eur.
Duo, *two;* duel, duet, duplicate, -ity, double.
Durus, *hard;* obdurate, -cy.
Ebrius, *drunk;* inebriate, sober (*se* or *sine*,) sobriety.
Egens, *needy;* indigent, -ce.
Edo, *I eat;* edible, edacious, -ity.
Edo, *I give out;* edite, -itor, -ition.
Ego, *I;* egotist, -tism.
Emo, emi, emptum, *I buy;* redeem, redemption, exempt, -tion.
(Ens, entis, *being*;) entity, non-, absent, present.
Eo, ivi, itum, *I go;* exit, circuit, ambient, ambition, sedition.
Equus, *a horse;* equestrian, equip, -age, equerry.
Erro, *I err, go astray;* error, -ant, -atic, -oneous, -ata, aberration.

Eruditus, *learned;* erudite, -ition.
Esca, *meat;* esculent.
Expedio, *I dispatch;* expede, -ite, -ition.
Expedit, *it is proper;* expedient, -cy.
Experior, *I try;* experience, experiment, -al.
Esse, *to be;* essence, essential.
Extra, *without;* extraneous, exterior, extreme, extrinsic.
Faber, *a workman;* fabric, -ate, -ation.
Facies, *the face;* face, sur-, facial, superficies, -al.
Facilis, *easy;* facile, -ity, -itate, difficult.
Facio, *I do;* Factus, *done;* fact, -or, -ion, -ious, -itious, faculty, af*fect*, de-, ef-, in-, per-, pre-, stupe*fy*, putri-, petri-, &c. stupefaction, &c. af*fec*tion, de-, in-, per-, of*fice*, edi-, sacri-, suf-, oni-, arti-, of*fic*ial, bene-, arti-, de*fic*ient, suf-, pro-, ef-, of*fic*iate, ef*fic*acy, artificer, confectioner, counter*feit*, forfeit, -ure, surfeit, discom*fit*, -ure.
Fallo, *I deceive;* fallacy, -acious, fallible, in-, false, -ify.
Falx, *a hook;* defalcation.
Fames, *hunger;* famine, famish.
Fanum, *a temple;* profane, -ation, fanatic.
Far, *corn, meal;* farinaceous.
Fari, *to speak;* affable, ef-, inef-, preface, -tory.
Fascino, *I bewitch;* fascinate, -ation.
Fastidium, *disdain;* fastidious, -ness.
Fatum, *fate;* fatal, -ity, -ism, fatuous, infatuated.
Febris, *a fever;* febrile, anti-.
Felix, *happy;* felicity, -itate.
Femina, *a woman;* feminine, effeminate, -acy, female.
Fero, *I bring, carry;* defer, con-, in-, of-, prof-, re-, trans-, dif-, pre-, ence-, ferry, pestiferous, somni-.
Ferveo, *I boil;* fervent, -id, -or, effervescence.
Festus, *joyful;* festal, -ive, -ival, -ivity, feast.
Fides, *faith;* fidelity, infidel, perfidy, -ious, affidavit.
Fido, *I trust;* confide, confident, -ial, dif-, -ence.
Filius, -a, *son, daughter;* filial, affiliation.
Filum, *a thread;* filament, filigree.
Findo, *I cleave,* Fissus, *cleft;* fissure, -ile.
Fingo, *I feign,* Fictus, *feigned;* ef*figy*, figment, *fict*ion, -ile, -itious, figure.
Finis, *an end;* finish, final, -ite, in-, -ity, define, -ite, -itive, confines, affinity.
Fiscus, *the public treasury;* fiscal, confiscate.
Flagro, *I burn;* flagrant, conflagration.
Flatus, *wind;* inflate, flatulent.
Flecto, flexui, *I bend;* deflect, in-, re-, -ion, reflex, circum-.
Fligo, *I dash;* Flictus, *dashed;* inflict, con-, af-.
Flos, *a flower;* floral, -id, -ist, flourish.
Fluo, fluxi, *I flow;* fluid, -ity, fluent, -cy, confluent, re-, af-, pro-, influence, ef-, con-, afflux, con-, in-, re-, fluxion, af-, de-, ef-, effluvia, superfluous.
Fluctus, *a wave;* fluctuate.
Fodio, fodi, fossum, *I dig;* fosse, fossil.
Foedus, *a league;* federal, -ative, confederate, -acy.
Folium, *a leaf;* foliage, exfoliate, folio, port-, trefoil.
Formido, *fear;* formidable.

Foro, *I pierce, bore;* perforate.
Fors, fortis, *chance;* fortune-, ate, misfortune, fortuitous.
Fortis, *brave, strong;* fort, -ress, -ify, -ification, fortitude.
Frango, *I break;* Fractus, *broken;* fracture, -ion, fragile, frail, fragment, irrefragable, infringe, infraction, refract, refrangible, -ibility, refractory.
Frater, *a brother;* fraternal, -nity, fratricide,
Frico, *I rub;* friction.
Frigeo, *I am cold;* frigid, -ity, refrigerate, refresh.
Frons, frontis, *the forehead;* frontlet, -ier, -ispiece, front, af-, con-.
Fruor, *I enjoy;* fruition, fruit, fructify, usufruct.
Frustra, *in vain;* frustrate.
Fugio, *I fly;* fugitive, -acious, refuge, subter-, -centrifugal.
Fulgeo, *I shine;* effulgent, re-, -ce.
Fulmino, *I thunder;* fulminate, -ation.
Fumus, *smoke;* fume, per-, fumigate.
Fundo, *I found;* foundation, fundamental.
Fundo, *I pour;* fusus, *poured;* affuse, ef-, con-, dif-. in-, pro-, -sion, refuse, -al, fuse, -ible, refund.
Fungor, *I discharge;* function, -ary, defunct.
Fur, *a thief;* furtive.
Furo, *I am mad;* fury, -ious, infuriate.
Garrio, *I prate;* garrulous, -ulity.
Gelu, *ice;* gelid, con*geal*, congelation, *jel*ly.
Gens, -tis, *a nation;* Gentile.
Genus, generis, *a kind, birth;* general, -eric, -erate, -eration, re-, degenerate, -acy.
Gero, *I carry, manage;* Gestus, *managed;* belligerent, vicegerent, digest, in-, con-, sug-, -ion, gesture, -iculation.
Gigas, *a giant;* gigantic.
Gigno, genui, genitum, *I beget;* pro*geny*, -itor, genial, con-, indigenous, engender.
Glacies, *ice;* glacier, glacial.
Gladius, *a sword;* gladiator.
Glomus, glomeris, *a clue;* agglomerate, con-, -ation.
Gluten, *glue;* glutinous.
Glutio, *I swallow;* glutton, deglutition, glut.
Gradior, gressus, *I go;* ingredient, progress, ag-, con-, di-, e-, in-, re-, trans-, progression, ag-, di-, e-, in-, retro-, trans-, aggressive, pro-.
Gradus, *a step;* grade, de-, retro-, gradation, -ual, -ate.
Gramen, *grass;* graminivorous.
Grandis, *great;* aggrandize, grandee, -eur, grandiloquent.
Gratia, *favour;* ingratiate, grace, gracious, gratuitous.
Gratus, *grateful;* gratitude, ingrate, congratulate, -atory.
Gravis, *heavy;* gravity, -itate, aggravate, grieve, ag-.
Grex, gregis, *a flock;* gregarious, congregate, ag-, egregious.
Gusto, *I taste;* gust, gusto, disgust.
Habeo, *I have, hold;* -able, -ility, dis-, habit, in- habitude, ex*hibit*, pro-, in-, ad-.
Haereo, haesi, *I stick;* adhere, in-, co-, -ent, -ence, adhesion, in-, co-, *hes*itate, -ation.
Haeres, haeredis, *an heir;* hereditary, inherit, dis-, -ance, heritable, -itage.
Halo, *I breathe;* inhale, ex-, -ation.
Haurio, hausi, *I draw, or suck out;* exhaust, -ion, -less, inexhaustible.

Hilăris, *cheerful*; hilarity, exhilarate.
Homo, *a man* or *woman*; homicide, *hum*an, -anize, -anity, -ane.
Horreo, *I dread, shiver*; horrid, -ror, -rible, abhor.
Hortor, *I encourage*; exhort, -ation.
Hortus, *a garden*; horticulture.
Hospes, *a host* or *guest*; hospitable, -tality, -tal, *hot*el.
Hostis, *an enemy*; hostile, -ility.
Humeo, *I am moist*; humid, -ity.
Humus, *the ground*; inhume, ex-, -ate, -ation, posthumous, humble, -ility, -iliate, -iliation.
Hymen, *god of marriage*; hymeneal.
Idem, *the same*; identical, -tity, -tify.
Ignis, *fire*; igneous, ignite, -ition.
Imbecillis, *weak*; imbecile, -ity.
Immineo, *I hang over head*; imminent.
Impero, *I command*; imperative, -ious, -ial, emperor.
Impetus, *force, attack*; impetuous, -osity.
Impingo, *I dash against*; impinge.
Inanis, *empty*; inanition, -ity.
Incendo, *I set on fire*; incense, -diary, -tive, incensed.
Index, -icis, *a discoverer*; indicate, -ative, -ation.
Infra, *beneath*; inferior, infernal.
Initium, *a beginning*; initial, -ate, -ative.
Insidiæ, *snares*; insidious.
Insula, *an island*; insular, -ated, *isol*ated, peninsula.
Integer, *entire, sound*; integral, -rity, redintegration.
Ira, *anger*; ire, irascible, irritate.
Iter, itineris, *a journey*; itinerant, -ary.
Iterum, *again*; iteration, reiterate.
Jaceo, *I lie*; adjacent, circum-, inter-.
Jacio, jeci, jactum, *I throw*; abject, de-, in-, e-, re-, pro-, inter-, sub-, ob-, -tion, adjective, ob-, projectile, conjecture, -al, ejaculate, *jet*.
Judex, judicis, *a judge*; judicial, -ious, judicature, -atory, adjudicate, prejudice, -icial.
Jugum, *a yoke*; conjugal, conjugate, sub-, -ation.
Jungo, *I join*; Junctus, *joined*; juncture, -tion, conjunct. dis-, tion-, injunction, disjunctive, sub-, con-.
Juro, *I swear*; abjure, con-, per-, jury, -or, perjury, conjurer.
Jus, juris, *law, right*; justice, in-, injure, -y, -ious. jurisdiction, -prudence.
Jutus, *assisted*; adjutant, coadjutor.
Labor, *labour*; elaborate, laboratory.
Labor, lapsus, *I slide, fall*; lapse, col-, e-, re-.
Lac, *milk*; lacteal.
Lacer, *torn*; lacerate, -ation.
Laedo, laesi, *I hurt*; col*lis*ion, e-.
Lapis, lapidis, *a stone*; lapidary, dilapidate.
Lassus, *weary*; lassitude.
Lateo, *I lie hid*; latent.
Latus, *brought*; relate, de-, e-, ob-, -tion, relative, cor-.
Latus, *broad*; latitude, -tudinarian, dilate.
Latus, lateris, *a side*; lateral, col-, equi-.
Laus, laudis, *praise*; laud, -able, -atory.
Lavo, *I wash*; Lotus, *washed*; lave, laver, lotion, *laund*ry.
Lego, legi, lectum, *I gather, read*; legible, il-, legend, e*lig*ible, in-,

legion, -ary, college, elect, se-, col-, prelection, e-, se-, predi-, col-, elective, col-, negligent, diligent, delectable, dilettanti, lecture, -tion.

Lego, *I send as an ambassador;* legation, delegate.

Leo, *a lion;* leonine, leopard.

Levis, *light;* levity, alleviate, relieve.

Levor, *I am lifted up;* lever, elevate.

Lex, legis, *a law;* legal, -ize, ity, il-, legislator, -tion, -tive, -ture, legitimate, il-.

Liber, *a book;* library, -arian, libel, -lous.

Liber, *free;* liberate, liberty, -tine, deliver.

Libra, *a balance;* deliberate, -ative, equilibrium.

Licet, *it is lawful;* licence, -tious, -tiate, illicit.

Lignum, *wood;* ligneous, lignum-vitae.

Ligo, *I bind;* ligature, -ament, oblige, religion, alligation.

Limen, *a threshold;* preliminary.

Linea, *a line;* lineal, delineate, lineament, lineage.

Lingua, *a tongue;* linguist, *lan*guage.

Linquo, *I leave;* relinquish, delinquent, -cy, *relic*, relict.

Liqueo, *I melt;* liquor, liquid, -efy, -idate.

Lis, litis, *strife;* litigious, -igant, -igation.

Litera, *a letter;* literal, -ary, -ature, -ate, illiterate, ob-, alliteration.

Locus, *a place;* local, -ality, allocate, dis-.

Loquor, locutus, *I speak;* loquacious, -acity, eloquence, elocution, circum-, obloquy, col-, soli-.

Lucrum, *gain;* lucre, -ative.

Luctor, *I wrestle;* reluctant, -ance.

Ludo, lusi, *I play;* elude, de-, il-, inter-, pre-, elusion, de-, illusive, de-, il-, col-, ludicrous, allude, -sive, -sion.

Lumen, *a light;* luminous, -ary, illuminate, relume.

Luna, *the moon;* lunar, -atic, sublunary.

Luo, *I wash;* dilute, pol-, -tion, ablution, al*lu*vial, deluge.

Lux, lucis, *light;* lucid, pel-, elucidate, lucubration, -ulent.

Macies, *leanness;* emaciate, -ation.

Macula, *a spot;* immaculate.

Magister, *a master;* magistrate, -tracy, -terial, master.

Magnus, *great;* magnitude, -fy, -ficent, -loquent.

Major, *greater;* majority, majesty, -estic, major, *mayor*.

Malleus, *a hammer;* mallet, -eable.

Malus, *bad;* malefactor, -ediction, -evolent, mal-administration, -content, -practice, malversation, malice, -icious, -ignant, -ignity, malady, malapert.

Mando, *I entrust, command;* mandate, -atory, remand, counter-, repri-, com*mend*, re-.

Mando, *I chew;* mandible.

Maneo, mansi, *I stay;* re*main*, -der, remnant, permanent, mansion.

Mano, *I flow;* emanate, -ation.

Manus, *the hand;* manual, -facture, -script, manipulation, a*manu*ensis, manacle.

Mare, *the sea;* marine, sub-, trans-, mariner, -itime.

Mars, *god of war;* martial, marshal.

Mas, *a male;* masculine.

Mater, matris, *a mother;* maternal, -nity, matricide, matron.

Maturus, *ripe;* mature, pre-, im-, maturity.

Medeor, *I heal;* medical, -icine -icate, -icament, remedy, irremediable.

Medius, *middle;* medium, -ate, -ator, immediate, inter-, Mediterranean, mediocrity.
Medulla, *the marrow;* medullary.
Mel, *honey;* mellifluous.
Melior, *better;* meliorate, a-, -tion.
Memini, I *remember;* memory, -orial, -orable, -orandum, reminiscence, commemorate, re*mind*, me*mento*, me*moir*.
Menda, *a fault;* amend, emendation.
Mendax, *a liar;* mendacious, -acity.
Mendīcus, *a beggar;* mendicant, -icity.
Mens, mentis, *the mind;* mental, comment, -ary, -ator.
Merx, mercis, *wares, merchandise;* merchant, -andise, mercantile, commerce, -cial, amerce, *mark*et.
Merces, *hire;* mercenary.
Mereo, *I deserve;* merit, -orious, demerit.
Mergo, *I dip* or *plunge in;* immerge, e-, sub-. -sion.
Metior, mensus, *I measure;* immense, -ity, commensurate, mensuration, dimension, *meas*ure, mete, metre, -ical, symmetry (*See* Metron, *Gr.*)
Miles, militis, *a soldier;* military, -ant, militia.
Mille, *a thousand;* millennium, mile (1000 paces.)
Minae, *threats;* *menac*e.
Minister, *a servant;* ministry, -terial, administration.
Minor, *less;* minute, -utiae, -ority, -eature, diminish.
Mirus, *wonderful;* miracle, -aculous, admire, -able.
Misceo, *I mix;* promiscuous, miscellany, -eous.
Miser, *wretched;* miser, -y, -able.
Misereor, *I pity;* commiserate, -ation.
Mitis, *mild;* mitigate.
Mitto, misi, missum, *I send;* admit, de-, com-, e-, re-, sub-, trans-, dismiss, re-, de*mise*, pre-, sur-, pro-, compro-, admission, com-, de-, e-, o-, dis-, per-, intro-, inter-, transmissive, sub-, intermission, -ary, premises, commissary, e-, commissioner, committee.
Modus, *manner, measure, bounds;* mode, -ish, -ify, -el, -erate, -ulate, -esty.
Mola, *a mill;* emolument.
Moles, *a mass;* molest, -ation, demolish, -ition.
Mollis, *soft;* mollify, emollient.
Moneo, *I advise;* monitor, admonish, -ition.
Monstro, *I point out;* demonstrate, remonstrance.
Mordeo, *I bite;* Morsus, *bitten;* remorse, morsel.
Mors, mortis, *death;* mortal, -ify, -gage.
Mos, moris, *a custom;* moral, -ize, -ity, im-, demoralize.
Moveo, movi, motum, *I move;* remove, moveable, im-, motion, com-, motive, *mob*, mobile, *mom*entum.
Multus, *many;* multitude, -ply, -form, -farious.
Mundus, *the world;* mundane, ante-.
Munia, *offices, duties;* community, im-, municipal.
Munio, *I fortify;* muniment, ammunition.
Munus, muneris, *a gift;* remunerate, munificent.
Murus, *a wall;* mural, immure.
Muto, *I change;* mutation, -able, im-, commute.
Nascor, natus, *I am born;* nascent, re-, nature, -al, -alize, nation, -al, native, -ity, natal, innate, cog-.
Nasus, *the nose;* nasal.
Navis, *a ship;* navy, naval, navigate, -or, -tion, -able.

Neco, *I kill*; pernicious.
Necto, *I tie*; connect, -ion, annex, -ation.
Nego, *I deny*, negative, -ation.
Negotium, *business*; negotiate, -ator, -ation.
Neuter, *neither*; neuter, neutral, -ize, -ity.
Nidus, *a nest*, nidification.
Nihil, *nothing*; annihilate, -ation.
Noceo, *I hurt*; innocent, -uous, noxious, ob-.
Nomen, *a name*, nominal, -ative, -ation, nomenclature, denominate, ignominy
Non, *not*, nonage, -sense, -entity, -pareil, -descript.
Norma, *a rule*; normal, enormous.
Nosco, novi, notum, *I know*; notion, notice, notify, cognosce, precognition, cognizance.
Nota, *a mark*; notable, -ation, -ary, -orious, -oriety, denote.
Novus, *new*; novel, -ty, renovate, in-, novice, -itiate.
Nox, noctis, *night*; nocturnal, equinox, -ctial.
Nubo, nupsi, nuptum, *I marry*; connubial, nuptial.
Nudus, *naked*; nudity, denude.
Nugae, *trifles*; nugatory.
Nullus, *none*; annul, dis-, nullify.
Numerus, *a number*; numerous, -ral, -ation, enumerate
Nuncio, *I tell*, announce, de-, pro-, re-, enunciate, -ation, re-, pro-, an-
Nutrio, *I nourish*; nutriment, -itious, -itive, nurture, nurse.
Obesus, *fat*, obesity
Obliviscor, *I forget*, oblivion, -ious.
Obsequium, *compliance*, obsequious, -ness.
Obsto, *I stand in the way*; obstacle, -inate
Occulo, *I hide*; occult.
Octo, *eight*, octagon, octave, octavo, October
Oculus, *the eye*, ocular, -ist, inoculate, -ation
Odi, *I hate*, odium, odious
Oleo, *I smell*, olfactory, redolent
Omnis, *all*, omnipotent, -ence, -scient, -present
Onus, oneris, *a burden*; onerous, exonerate.
Opes, *wealth*; opulent, -ce
Opto, *I wish*, option, -al, adopt, -ion.
Opus, operis, *a work*, operate, co-, operose, -tive
Orbis, *a circle*, orb, orbit, exorbitant, -ce
Orior, ortus, *I arise*, origin, -al, -ate, Aborigines, abortion, -tive, orient, -al
Oro, *I entreat*, inexorable.
Os, oris, *the mouth*, oral, -ator, -ation, -atory, -acle
Os, ossis, *a bone*, ossify, -ification
Ostendo, *I show*, ostentation, -tious, ostensible.
Ovum, *an egg*, oval, oviparous.
Paciscor, pactus, *I bargain*, pact, com-, paction.
Palleo, *I am pale*, pallid, appal
Pallium, *a cloak*, pall, palliate, -ation, -ative.
Palus, *a stake*, pale, *n* paling, -isade, empale
Pando, *I spread out*, expand, -se, -sion, -sive, span.
Panis, *bread*, pantry, panado
Par, *equal*, *even*, pair, parity, dis-, disparage, *peer*, com-.
Parco, parsi, *I spare*, parsimony, -monious.
Pario, *I bring forth*, parent, parricide, viviparous.

Pascor, pastus, *I feed;* pastor, -toral, -ture, repast.
Patens, *open;* patent, -tee.
Pater, *a father;* paternal, -nity, patrimony, -arch, patronymic, patrician, patron, -age, -ize.
Patior, passus, *I suffer;* patient, -ce, im- passion, -ive, impassioned, passionate, dis-, compatible, in-.
Patria, *native country;* patriot, -ism, -ic, expatriate, compatriot.
Pauci, *few;* paucity.
Pauper, *poor;* pauper, -ism, *poverty*, impoverish.
Pax, pacis, *peace;* pacify, -ific, -ification.
Pecco, *I sin;* peccant, -ability, im-, peccadillo.
Pectus, -oris, *the breast;* expectorate, para*pet.*
Pecus, *sheep, live-stock;* Peculium, *property of a son or slave,* Pecunia, *the master's property;* peculiar, -late, -lation, -niary.
Pello, *I drive away;* Pulsus, *driven;* compel, dis-, ex-, im-, pro-, re-, impulse, re-, expulsion, com-, pro-, re-, repulsive, com-, ex-, im-, compulsory, pellet. Pulso, *I beat;* pulse, -ation.
Pendeo, *I hang;* append, -ix, -age, depend, sus-, com-, suspense, -sion, dependence, in-, pendant, -ent, -ency, pendulum, -ulous, pensile, perpendicular.
Pendo, *I weigh, pay;* expend, -se, -diture, dispense, -sation, -sary, compensate, -ation, recompense, pension, -ary, stipend, -iary.
Pene, *almost;* peninsula, penult, -imate.
Percipio, *I perceive;* perc*ept*ible, im-, percipient.
Peregre, *abroad;* peregrination.
Pes, pedis, *a foot;* pedestal, -estrian, impede, -iment, expede, -itious
Pestis, *a plague;* pestiferous, pestilential, pest, -er.
Peto, *I seek, ask;* petition, re-, com-, compete, -itor, -etent, appetite, centripetal.
Piaculum, *an atonement;* expiate, -ation.
Pilo, *I rob,* pillage, pilfer, compile, -ation.
Pingo, pinxi, pictum, *I paint;* *pig*ment, picture, -esque, depict, Picts.
Piscis, *a fish;* Piscor, *I fish,* expiscate, piscatory.
Placeo, *I please;* placid, complacent, -cy, com*plais*ant, -ce.
Placo, *I appease;* placable, im-.
Plaudo, -si, *I make a noise by clapping;* plaudit, plausible, applaud, -se, ex*plode*, -osion.
Plebs, plebis, *the common people;* plebeian.
Plenus, *full;* plenitude, -potentiary, replenish, plenty.
Pleo, *I fill;* replete, com-, -tion, supplement, com-, im-.
Plecto, plexui, *I plait;* complex, per-, -ity, complexion.
Plico, *I fold;* implicate, com-, du-, sup-, ex-, redu-, -ation, implicit, ex-, ap*ply*, com- re-, multi-, compliment.
Pluma, *a feather;* plume, -age.
Plumbum, *lead;* plumb, plumber, plummet.
Pluo, *I rain;* pluvial.
Plus, pluris, *more;* plural, -ality, surplus.
Poena, *punishment;* Punio, *I punish;* penal, -alty, -ance, impunity, penitent, repent.
Pondus, -eris, *weight;* ponder, -ous, -osity, pound, preponderate.
Pons, pontis, *a bridge;* pontage, ponton.
Pono, posui, positum, *I put or place;* depone, post-, component, de-, op-, compose, dis-, im-, pro-, re-, sup-, trans-, -ition, composure, ex-, disposal, pro-, compound, ex-, pro-, decom-, position, -itive, impostor, -ture, compositor, posture, repository, purpose.

Populus, *the people;* popular, -ous, -ace, -ation, depopulate.
Porcus, *a pig;* pork, porcupine.
Porta, *a gate;* portal, -ico, -er, -cullis.
Porto, *I carry;* import, ex-, re-, com-, sup-, trans-, pur-, portable, -er, -folio, deportment.
Post, *behind, after;* posterior, -ern, -erity, -ilion, preposterous.
Potens, *powerful;* potent, -cy, -ial, -ate, impotent, omni-.
Poto, *I drink;* pot, potion, potation.
Praeda, *a prey;* predatory, depredation.
Pravus, *wicked;* deprave, -ity.
Precis, *a prayer;* precarious, deprecate, im-.
Prehendo, *I catch;* apprehend, com-, re-, -sion, -sive, -sible, prehensile, com*prise*, sur-, em-, enter-, reprisal, sur-, impregnable.
Pretium, *a price;* precious, appreciate, de-.
Primus, *first;* primeval, -itive, -ogeniture, -ate, -ary, *prin*ce, principal, principle.
Prior, *former;* prior, -ity.
Privus, *one's own, void;* private, -acy, -ilege, -ative, -ation, deprive.
Probo, *I prove, approve;* probe, -ation, -ative, -able, approbation, dis-, ap*prove*, -al, disprove, re-.
Probrum, *disgrace;* opprobrium, -ious.
Probus, *good;* probity, reprobate.
Proles, *offspring;* prolific.
Promo, prompsi, promptum, *I bring out;* prompt, -itude.
Proximus, *nearest;* proximity, approximate.
Pudeo, *I am ashamed;* impudent, -ce, repudiate.
Puer, *a boy;* puerile, -ility.
Pugno, *I fight;* pugnacious, -acity, impugn, repugnant.
Pulvis, pulveris, *dust;* pulverise.
Pulmo, *the lungs;* pulmonary.
Pungo, punxi, punctum, *I prick;* pungent, -cy, expunge, puncture, -ual, -ity, -ilio, -ilious, -uation, point, *poign*ant.
Pus, puris, *corrupt matter of a sore;* pustule, purulent, suppurate.
Puto, *I think, prune;* impute, com-, re-, dis-, de-, disputant, -atious, computation, im-, re-, disreputable, amputate.
Quaero, quaesivi, quaesitum, *I seek;* ac*quire*, in-, re-, quest, in-, con-, re-, question, re*quis*ite, ex-, per-, disquisition, ac-, in-, query, querist, inquisitor, conquer.
Quassus, *shaken;* con*cuss*, dis-, reper-, -sion, rescue.
Quatuor, *four;* Quadra, *a square;* Quartus, *fourth;* quadrant, -rate, -ruped, -ruple, quarter, quarto.
Queror, *I complain;* querulous, querimonious.
Quies, *rest;* quiet, -ude, -escent, acquiesce, -nt, -nce.
Quot, *how many;* quota, quotient.
Rabies, *rage, madness;* rabid.
Radius, *a ray;* radiant, irradiate.
Radix, *a root;* radical, -ish, eradicate.
Rado, rasi, rasum, *I shave;* abrade, -asion, raze, erasure, razor.
Ramus, *a branch;* ramify, -ification.
Rapio, rapui, raptum, *I seize;* rapine, -acious, -acity, -ture, rapid, *rav*ish, -ment, sur*rept*itious, ravage.
Ratio, *reason, proportion;* ratio, -nal, ratiocination.
Rectus, *right;* rectify, -itude, -angle, -angular.
Rego, rexi, rectum, *I rule;* reign, regimen, -nt, region, regular, -ate, rector.
Rex, regis *a king;* regal, regent, regicide, regalia.

Repo, repsi, reptum, *I creep;* reptile.
Respondeo, *I answer;* respond, cor-, response, -sive.
Rete, *a net;* reticule, reticulate.
Rideo, risi, *I laugh*, deride, -ision, ridiculous, risible.
Rigeo, *I am cold, stiff;* rigid, -ity, rigour, -ous.
Rigo, *I water;* irrigate.
Ritus, *a rite;* ritual.
Rivus, *a river;* rivulet, derive, -ation.
Robur, roboris, *strength;* robust, corroborate, -ative, -ation.
Rodo, rosi, *I gnaw;* corrode, e-, -sion, -sive.
Rogo, *I ask;* arrogate, ab-, de-, inter-, prorogue, supererogation.
Rota, *a wheel;* rotatory, -ation, -undity.
Rubeo, *I am red;* ruby, -icund, -ric (*originally, written with red ink.*)
Rudis, *rude, untaught;* rudiments, erudite.
Rumen, -inis, *the cud;* ruminate.
Rumpo, rupi, ruptum, *I break;* abrupt, cor-, inter-, bank-, eruption, cor-, inter-.
Ruo, *I rush, fall;* ruin, congruous, in-, -ity.
Rus, ruris, *the country;* rustic, rural.
Sacer, *sacred, cursed;* sacrifice, -ilege, sacrament, sacerdotal, consecrate, de-, execrate, -ation, -able.
Sævus, *cruel;* savage, severe, -ity.
Sagio, *I perceive quickly;* sage, pre-, sagacious, -acity.
Salio, *I leap;* salient, resile, -ient.
Saltus, *a leap;* assault, insult, re-.
Salus, -utis, *health, safety;* salute, -utary, -ubrious, *salve*, -vation, save, Saviour.
Sancio, *I establish;* Sanctus, *established, holy;* sanction, -ify, -imonious, -uary, saint.
Sanguis, -inis, *blood;* sanguine, -ary, ensanguine, consanguinity.
Sanus, *sound;* sane, in-, -ity.
Sapiens, *wise;* sapient, -ce. Sapio, *I taste;* savour, insipid.
Satelles, -itis, *a guard,* satellite.
Satis, *enough;* sate, -iate, -iety, -urate, -isfy, insatiable.
Scala, *a ladder;* scale, escalade.
Scando, *I climb;* ascend, de-, conde-, tran- reas-, descent, as- ascension, conde-.
Scindo, scissi, *I cut;* rescind, scissors.
Scio, *I know;* science, pre-, omni-, con-, prescient, omni-, conscious, scientific.
Scribo, scripsi, scriptum, *I write;* scribe, a-, de-, in-, pre-, pro-, sub-, conscript, re-, tran-, post-, manu-, scripture, descriptive, scribble.
Scrutor, *I search;* scrutiny, -inize, inscrutable.
Sculpo, -psi, -ptum, *I carve;* sculptor, -ure.
Scurra, *a scoffer;* scurrility, -ilous.
Seco, secui, sectum, *I cut;* sect. bi-, dis-, in-, inter-, section, bi-, dis-, inter-, vene-, secant, *segment*, sectary.
Seculum, *an age;* secular, -ity, -ize.
Sedeo, sedi, sessum, *I sit;* sedan, sedate, sediment, -entary, supersede, reside, pre-, sub-, resident, pre-, residue, session, assess, -ment, insidious, assiduous.
Semen, -inis, *seed;* seminary, disseminate.
Semis, *half;* semicircle, -ular, semidiameter.
Senex, *old;* senile, -ate, -iority, -eschal.

Sentio, sensi, sensum, *I think, perceive;* assent, con-, dis-, re-, sentient, sentiment, pre-, sense, -sible, -sual, -sitive, insensate, sensorium.
Sepelio, *I bury;* Sepultus, *buried;* sepulture, sepulchre.
Sequor, secutus, *I follow;* sequel, sequence, prosecute, per-, -tion, execute, -tive, consecutive, subsequent, con-, obsequious, pursuivant.
Sero, serui, sertum, *I knit;* assert, in- exert, -tion, dissertation, series.
Servo, *I keep, preserve;* conserve, -ative, -atory.
Servio, *I serve;* servant, -ile, -ility, -itude, subserve, -ient.
Sidus, sideris, *a star;* sidereal.
Silva, *a wood;* silvan.
Similis, *like;* similar, -ilarity, -ilitude, -e, assimilate, resemble, dis-, dissimulation, sample, example, exemplify.
Simul, *together, at the same time;* simultaneous.
Sine, *without;* sinecure.
Sinus, *a bosom, bay;* insinuate, sinuosity.
Sisto, *I stand, stop;* desist, con-, in-, per-, re-, as-, sub-, consistent, resistance, restive.
Socius, *a companion;* social, -able, -ety, associate.
Soleo, *I am wont;* obsolete (out of use), insolent.
Sol, *the sun;* solar, solstice, parasol.
Solor, *I comfort;* solace, console, -ation, disconsolate.
Solus, *alone;* sole, -itary, -itude, solecism, solemn, desolate.
Solvo, solvi, solutum, *I loose;* solve, ab-, dis-, re-, solvent, in-, absolute, dis-, re-, irre-, -tion, indissoluble.
Sono, *I sound;* sonorous, sonnet, resonant, con-, dis-.
Sopor, *sleep;* soporific.
Sorbeo, sorbui, sorptum, *I sup up;* absorb, -ption.
Sors, sortis, *a lot;* consort, re-, assortment.
Spargo, sparsi, *I scatter;* sparse, asperse, dis-, inter-, -sion.
Spatium, *a space;* space, spacious, expatiate.
Species, *outward form;* species, -ify, -ific, -imen, -ial, -ious.
Specio, spexi, spectum, *I see;* aspect, ex-, in-, pro-, sus-, re-, circum-, retro-, inspection, circum-, retro-, intro-, expectation, perspective, pro-, re-, irre-, retro-, circum-, respectable, spectator, spectacle, spectre, speculate, speculum, suspicion, conspicuous, per-, perspicacity, despicable.
Spero, *I hope;* despair, desperate, -ation.
Spira, *a winding, fold;* spiral, spire, spiry.
Spiro, *I breathe;* inspire, ex-, re-, con-, trans-, per-, aspiration, in-, per-, re-, ex-, sus-, spirit, in-, dis-, conspiracy, -ator, spirituous, -ual, spiracle.
Spolium, *spoil;* spoliation.
Sponte, *of one's own accord;* spontaneous.
Stagnum, *a pool;* stagnate, -ation, -ant.
Statuo, *I ordain;* statute, -tory, institute, con-, de-, sub-, -tion, constituent, -cy.
Stella, *a star;* constellation.
Sterno, stravi, stratum, *I lay flat;* consternation, stratum, prostrate.
Stigo, *I stir forward;* instigate, -ation, -ator.
Stilla, *a drop;* still, distil, instill, distillation.
Stimulus, *a spur;* stimulate, -ant.
Stinguo, -nxi, -nctum, *I put out light;* extinguish, dis-, -tinct.
Stips, *wages;* Stipulor, *I bargain;* stipend, stipulate, -ation.

Stirps, *the root;* extirpate, -ation.

Sto, steti, statum, *I stand;* stand, stance, standard, state, statistics, station, -ary, -ery, stable, -bility, stablish, staple, stamina, instant, con-, dis-, super*stit*ion, -ious, statute, stature.

Strepo, *I make a noise;* obstreperous.

Stringo, strinxi, strictum, *I tie;* re*strain*, con-, dis-, strict, a-, re-, dis-, restriction, stringent, a-, stricture.

Struo, -xi, -ctum, *I build;* structure, super-, construct, in-, ob-, -tion, -tive, construe, destruction, -tive, instrument.

Stupeo, *I am amazed;* stupid, -ify, -efaction, -endous.

Suadeo, suasi, *I advise;* suasive, per-, dis-, dissuade, per-, -sion.

Suavis, *sweet;* suavity.

Subsidium, *help;* subsidy, -iary.

Sudo, *I sweat;* exude, sudorific.

Sui, *of one's self;* suicide.

Summus, *highest;* summit, consummate, -ation.

Sumo, -psi, -ptum, *I take;* assume, con-, pre-, re-, -ption, -ptive.

Sumptus, *cost;* sumptuous, -ary, sumpter.

Super, *above;* superior, -erlative, -reme, insuperable.

Superbus, *proud;* superb.

Surgo, surrexi, surrectum, *I rise;* surge, insurgent, insurrection, re-.

Tabula, *a table;* tabular, tablet.

Taceo, *I am silent;* tacit, -urnity.

Talis, *such;* retaliate, -ation, tally.

Tango, *I touch;* Tactus, *touched;* tangent, -ible, tact, con-, in-, con*tin*gent, -cy, con*tag*ion, contiguous, in*teg*er, integrity, redintegration.

Tantus, *so great;* tantamount.

Tardus, *slow;* tardy, retard.

Tego, texi, -ctum, *I cover;* protect, de-, protegee, integument.

Temere, *rashly;* temerity.

Temno, *I despise;* contemn, -tempt, -ible, -uous

Tempero, *I moderate;* temper, -ament, -ance, -ature.

Tempus, temporis, *time;* temporary, -al, -ize, extempore, -aneous, -ary, contemporaneous, -ary, tense.

Tendo, *I stretch;* attend, con-, dis-, in-, ob-, por-, pre-, sub-, superin-, intent, ex-, por-, tent, attention, con-, dis-, in-, attentive, in-, inat-, pretence, superintendence, -cy, tendency, intense, -ity, extension, dis-, pre-, in-, ob-, por-, tendon, tendril. (*See* Ostendo.)

Teneo, *I hold, keep;* *ten*ant, -or, -ure, -et, -ement, -able, -acious, -acity, at*tain*, con-, de-, main-, re-, sus-, per-, abs*tin*ent, con-, per-, incon-, imper-, -ce, con*tin*ue, re-, main*ten*ance, sus-, appur-, pertinacity, content, discon-, detention, re-, retentive, obstinate, -acy. (*See* Obsto.)

Tento, *I try;* tempt, -er, -ation.

Tenuis, *thin;* tenuity, extenuate, at-, -tion.

Tepeo, *I am lukewarm;* tepid.

Tergeo, tersi, *I wipe;* terse, abstersion.

Tergum, *the back;* tergiversation.

Terminus, *an end;* terminate, determine, conterminous (*See Terma, Gr.*)

Tero, trivi, tritum, *I rub;* trite, con-, attrition, thresh, de*tri*ment, -al,

Terra, *the earth;* in*ter*, terrace, -ritory, -restrial, -raqueous, subterraneous.

Terreo, *I frighten;* deter, terror, -ible, -ify, -ific.
Testis, *a witness;* test, -ify, -imony, attest, -ation.
Testamentum, *a will;* testament, -ator, intestate.
Texo, -ui, -xtum, *I weave;* text, -ture, context, pre-, *tissue.*
Timor, *fear;* timid, -orous, intimidate.
Tingo, -nxi -nctum, I *dip, dye;* tinge, tincture, taint, tint.
Tolero, *I endure;* tolerant, in-, -ce, toleration, -able.
Tollo, *I lift up;* extol
Tono, *I thunder;* detonate, intonation, tone, semi-.
Torpeo, *I am benumbed;* torpor, -id, -edo.
Torreo, torrui, tostum, *I roast;* torrid, toast.
Torqueo, torsi, tortum, *I twist;* distort, ex-, re-, contortion, dis-, ex-, tortuous, torture, torsion.
Totus, *all, the whole;* total, -ity, factotum, sur*tout.*
Toxicum, *poison;* intoxicate.
Trabs, *a beam;* Taberna, *a temporary erection of boards;* tavern, tabernacle.
Trado, *I deliver;* tradition, -ary, *trait*or, -ous.
Traho, -xi, -ctum, *I draw;* tract, at-, con-, de-, dis-, ex-, re-, sub-, abs-, -tion, attractive, por*tray*, portrait, *treas*on, treachery.
Tracto, *I handle;* tractable, in-, -ility.
Transeo, *I pass:* transit, -ive, -ion, -ory, trance, en-.
Tremo, *I tremble;* tremor, -ulous.
Trepidus, *fearful;* intrepid, trepidation.
Tres, tria, *three;* trillion, -nity, -ennial, -pod, -plet, -partite, *tre*ble, trefoil.
Tribuo, *I give;* tribute, at-, con-, dis-, retributive, contribution, dis-.
Tribus, *a tribe;* tribune, -nal.
Tricae, *hairs for entangling pigeons;* trick, extricate, in-.
Trivium, *where three ways meet, common;* trivial.
Trudo, -si, -sum, *I thrust;* protrude, ex-, in-, ob-, -sion, intrusive, ob-, abstruse, truss.
Tuber, *a swelling;* tubercle, protuberant, -ce.
Tueor, tuitus, *I defend, instruct;* tutor, tuition, in-, intuitive, tutelage.
Tumeo, *I swell;* tumour, -id, -ult, -ultuous.
Tundo, *I beat;* Tusus, *beaten;* contusion, obtuse.
Turba, *a crowd;* disturb, -ance, turbulent, perturbation, turbid.
Turgeo, *I swell;* turgid.
Turpis, *base;* turpitude.
Turris, *a tower;* tower, turret, -ed.
Uber, *fertile;* exuberant.
Ubique, *everywhere;* ubiquity.
Ultra, *beyond;* Ultimus, *the last;* ulterior, ultimate, pen-.
Umbra, *a shade;* umbrella, -age, -ageous, adumbration.
Unda, *a wave;* undulate, inundation, redundant.
Ungo, unxi, unctum, *I anoint;* unction, -uous, unguent.
Unus, *one;* unit, -y, union, -ison, unanimous, -ity, unique, unite, disunion, uniform, -ity.
Urbs, *a city;* suburbs, urbanity.
Uro, ussi, ustum, *I burn;* combustion, -ible, urn.
Utor, usus, *I use;* utility, in-, use, -ful, usual, -ury, usurp.
Uxor, *a wife;* uxorious.
Vacca, *a cow;* vaccine, -ination.
Vacillo, *I waver;* vacillate, -ation, *wag*gle, wag.
Vacuus, *empty;* vacuum, -uity -ant, evacuate.

Vado (vasi) *I go;* invade, e-, per-, -sion.
Vagus, *wandering;* vagrant, vague, vagabond, extravagant.
Valeo, *I am able. well;* valid, in-, valour, -iant, invalid, -date, convalescent, valetudinarian, prevalent, equi-.
Vallum, *a rampart;* interval, circumvallation, wall.
Vanus, *vain;* vanity, vanish, evanescent.
Vappa, *sour wine;* vapid.
Varico, *I shuffle, straddle;* prevaricate.
Vas, *a vessel;* vase, vascular, vesicle.
Vasto, *I lay waste;* waste, devastation.
Vates, *a prophet;* vaticinate.
Vegeo, *I am strong, grow;* vegetate, -table.
Veho, -xi, -ctum, *I carry;* convey, vehicle, vehement, inveigh, invective, veterinary (*derived from beasts of burden.*)
Vello, vulsi, *I pull;* convulse, -ion, -sive, revulsion.
Velox, -ocis, *swift;* velocity.
Velum, *a veil, covering;* envelope, develope, *reveal.*
Vena, *a vein,* or *artery;* vein, venesection.
Veneo, *I am sold;* Vendo, *I sell;* venal, -ity, vend, -er.
Venia, *pardon, leave;* venial.
Venio, veni, ventum, *I come;* convene, contra-, inter-, super-, convent, ad-, e-, in-, pre-, vent, invention, con-, inter-, circum-, eventual, con-, conventicle, conventional, covenant, convenient, revenue.
Venter, *the belly;* ventral, -icle, -iloquist.
Ventus, *the wind;* ventilate, -ator, -ation, vent.
Ver, *the spring;* vernal, verdant.
Verbero, *I beat;* reverberate, -ation.
Verbum, *a word;* verb, -al, -ose, proverb.
Vergo, *I incline towards;* verge, con-, di-.
Vermis, *a worm;* vermin, vermicelli, vermicular.
Verna, *a home-born slave;* vernacular.
Verto, -ti, -sum, *I turn;* avert, ad-, con-, di-, in-, per-, re-, sub-, contro-, animad-, -sion, averse, ad-, con-, di-, in-, per-, re-, trans-, tra-, uni-, adversity, di-, per-, uni-, controversy, -ial, inadvertent, -ce, verse, -sion, -satile.
Vestis, *a garment;* vest, -ure, -ment, -invest, di-, investiture.
Vestigium, *a footstep;* vestige, investigate.
Vetus, veteris, *old;* veteran, inveterate.
Verus, *true;* verity, -ify, -ification, -acity, verdict, aver.
Via, *a way;* deviate, ob-, devious, ob-, pre-, per-, imper-, viaduct, *voy*age.
Vibro, *I brandish, shake;* vibrate, -ation, -atory.
Vicis, *stead, change;* vicar, -age, -ious, viceroy, -gerent, vicissitude.
Video, vidi, visum, *I see;* provide, -ent, -ence, -ential, vision, -ary, revision, pro-, -al, revise, de-, ad-, supervisor, visible, in-, visual. visor, evident, -ce, videlicet, visit, -itant, vista, pur*vey*, sur-, -or.
Viduus, *left alone, deprived;* widow, -er.
Vigil, *watchful;* vigil, -ant, -ance.
Vinco, vici, victum, *I conquer;* convince, e-, province, -cial, victor, -y, -ious, convict, e-, -tion, victim, *vanq*uish, invincible.
Vindex, -icis, *an avenger;* vindicate, -ation, vindictive, *venge*, a-, re-, vengeance.
Vinum, *wine;* *vin*ous, -tage, -tner, -demial, -egar, wine.
Virus, *poison;* virulent, -ce.

Vis, *force;* violent, -ce, violate, inviolable.
Vita, *life;* vital, -ity, aquavitae.
Vivo, vixi, victum, *I live;* revive, sur-, -al, vivid, -acious, -acity, vivify, convivial, viviparous, victuals, viands.
Voco, *I call;* convoke, in-, pro-, re-, -ation, vocation.
Vox, vocis, *a voice;* vocal, -able, -abulary, equivocal, -ate, vociferate.
Volo, *I fly;* volatile, volley.
Volo, *I am willing;* voluntary, in-, volition, volunteer, benevolent, male-, -ce.
Volvo, volvi, volutum, *I roll;* revolve, con-, de-, e-, in-, circum-, -ution, volume, -uble, -ubility, valve.
Voro, *I devour;* voracious, -acity, carnivorous.
Voveo, vovi, votum, *I vow;* vote, -ary, -ive, devote, -ion, -ional, devotee, devout.
Vulgus, *the common people;* vulgar, -ity, divulge, pro*mulg*ate.
Vulnus, -eris, *a wound;* vulnerable, in-.
Zona, *a zone*, or *girdle;* zone.

GREEK ROOTS

WITH

ENGLISH DERIVATIVES.

Achos, *a pain;* ache, head-, tooth-.
Acmè, *a point;* acme.
Acouò, *I hear;* acoustics.
Aèr, *the air;* aerial, aeronaut, aerostation.
Agò, *I lead;* demagogue, ped-, syn-.
Agòn, *a contest;* agony, -ize, antagonist.
Agora, *the forum;* Agoreuò, *I harangue;* allegory, category.
Aithèr, *the pure air;* etherial.
Anachòreò, *I retire;* anchorite.
Angellò, *I announce;* Angelos, *a messenger;* angel, evangelist.
Anathema, *a curse;* anathema, -tize.
Anthos, *a flower;* anthology.
Anthròpos, *a man;* philanthropy.
Archò, *I command;* monarch, -y, an-.
Aristoi, *the nobles;* aristocrat, -cy.
Arithmos, *a number;* arithmetic, logarithms.
Aròma, *a perfume;* aromatic.
Askeò, *I exercise;* ascetic.
Astèr, *a star;* astronomy, -ology, -er.
Atmos, *breath, air;* atmosphere
Aulè, *a court;* aulic.
Aulos, *a pipe;* hydraulics.
Autos, *one's self;* autocrat, -graph, automaton, autobiography.
Ballò, *I throw;* Bolè, *a cast;* hyperbole, -ical, parabola, parable, symbol.
Balsamon, *balsam;* balm, balsamic.
Baptò, *I dip;* baptize.
Baros, *weight;* barometer.
Bia, *force;* bias.
Biblos, *a book;* bible, -lical.

Bios, *life;* biography, amphibious.
Boò, *I feed;* Botanè, *an herb;* botany, -ical, -ist.
Bythos, *a deep;* Abyssos, *bottomless;* abyss.
Charassò, *I carve;* character.
Charis, *favour;* eucharist, charity.
Cheir, *the hand;* chirography, chiromancy, chirurgeon.
Cheò, *I pour;* chemist, -stry, -cal.
Chole, *bile;* choler, -ic, cholera-morbus, melancholy.
Chriò, *I anoint;* Christ.
Chronos, *time;* chronic, -icle, -ology, -ometer, anachronism, synchronous.
Chrysos, *gold;* chrysalis, chrysolite.
Damaò, *I subdue;* Adamastos, *that cannot be subdued;* adamant.
Deka, *ten;* decade, -alogue, -agon.
Demos, *the people;* democrat, -acy, endemic, epidemic.
Despotès, *a master;* despotic, -ism.
Deuteros, *second;* Deuteronomy.
Didaskò, *I teach;* didactic.
Dis, *twice;* dissyllable, digraph, diphthong, dilemma.
Dogma, *an opinion;* dogmatic.
Doxa, *glory;* paradox, doxology.
Draò, *I do;* drastic, drama, -atic.
Drys, *an oak;* dryad, druid.
Dynamai, *I am able;* dynamics, dynasty.
Echos, *a sound;* echo, re-.
Eidos, *a form;* idol, -ize, -atry, -ator, -atrous, idea, -al, Kaleidoscope.
Eikòn, *an image;* iconoclast.
Elaò, *I drive;* elastic.
Eleos, *pity;* eleemosynary.
Emeò, *I vomit;* emetic.
Epos, *a word;* epic, orthoepy.
Erèmos, *a desert;* eremite, hermit.
Ergon, *a work;* energy.
Ethnos, *a nation;* ethnic, heathen.
Ethos, *a custom;* ethics, -ical.
Etymos, *true;* etymology.
Eu, *well;* eulogy, -phony, -charist.
Exò, *out;* Exòthen, *from abroad;* exotic.
Gala, *milk;* galaxy.
Gameò, *I marry;* bigamy, -ist, polygamy, amalgamate.
Gastèr, *the belly;* gastric.
Gea, *the earth;* geography, -ology, -ometry, -ometrician.
Genos, *a birth;* Genesis, genealogy, homogeneous, hetero-, oxygen, hydro-, genial, generate, gender.
Ginòsco, *I know;* prognostic, Gnostic, gnomon, physiognomy.
Glossa, -tta, *a tongue;* gloss, -ary, polyglot.
Glyphò, *I carve;* hieroglyphic.
Gònia, *a corner;* pentagon, diagonal, trigonometry.
Gonos, *a birth;* cosmogony.
Gramma, *a letter;* grammar, epigram.
Graphò, *I write;* graphic, paragraph.
Gymnos, *naked;* gymnastic.
Gyros, *a circle;* gyration.
Haima, *blood;* hæmorrhage.
Hedra, *a seat;* cathedral, sanhedrim.
Hecaton, *a hundred;* hecatomb.
Hèlios, *the sun;* aphelion, perihelion.
Hèmera, *a day;* ephemeral.
Hemisys, *the half;* hemisphere.
Hepta, *seven;* heptarchy, -gon.
Heteros, *another;* heterodox, -geneous.
Hex, *six;* hexagon.
Hieros, *sacred;* hierarchy.
Hippos, *a horse;* hippodrome, -potamus.
Hodos, *a way;* method, period, -ical, synod, exodus.
Holos, *the whole;* holograph, catholic.
Homos, *like, the same;* homologate, homologous, homogeneous.
Hopla, *armour;* panoply.
Hòra, *a season, hour;* horologe.
Horaò, *I see;* Horama, *a spectacle;* panorama.
Horkos, *an oath;* Orkizò, *I bind with an oath;* exorcise.
Hydòr, *water;* hydrostatics, dropsy (*hydropsy.*)
Hygieia, *health;* hygieian.
Ichthys, *a fish;* ichthyology.

Idios, *peculiar;* idiom, -atical, idiot, -cy, -tism, idiosyncrasy.
Isos, *equal;* isosceles.
Kaiò, kausò, *I burn;* caustic, cautery, holocaust.
Kakos, *bad;* cacophony.
Kalos, *beautiful;* Kaleidoscope.
Kalyptò, *I hide;* apocalypse.
Kanon, *a rule;* canon, -ize, -ical.
Katechesis, *an institution;* catechism, catechize, catechumen.
Katbairò, *I purify;* cathartic.
Kenos, *empty;* cenotaph.
Kephalè, *the head;* cephalic, hydrocephalus.
Keras, *a horn;* rhinoceros.
Klazò, *I break;* iconoclast.
Klimax, *a ladder;* climax, climacteric.
Klino, *I bend down;* incline, de-, re-, inclination, de-, declension, clinical.
Koimaò, *I sleep;* cemetery.
Kolossos, *a huge statue;* colossal.
Kòma, *deep sleep;* comatose.
Kome, *hair;* comet.
Kosmeò, *I arrange, adorn;* cosmetic.
Kosmos, *order, the world;* cosmopolite.
Konchè, *a shell;* conchology.
Krateò, *I rule;* autocrat, demo-, aristo-, -cy, theocracy.
Kritès, *a judge;* Krisis, *judgment;* critic, -al, -ism, crisis, -terion, hypocrite.
Kryptò, *I hide;* crypt, apocrypha.
Kyclos, *a circle;* cycle, epi-, cyclopedia.
Kylindò, *I roll;* cylinder, -rical.
Kyòn, kynos, *a dog;* cynic, -al, cynosure.
Lampò, *I shine;* lamp.
Laos, *the people;* laity, layman.
Legò, lexò, *I speak;* dialect, lexicon.
Leibò, *I pour;* libation.
Leipò, *I leave, am deficient;* eclipse, -tic, ellipsis, -tical.
Lethè, *forgetfulness;* lethargy, -ic.
Lithos, *a stone;* lithography.
Logos, *a speech;* logic, syllogism.
Luò, *I loose;* Lusis, *a dissolving;* analyze, -lysis, -lytic, par , palsy.

Mainomai, *I am mad;* Mania, *madness;* mania, maniac, monomania.
Manthanò, *I learn;* Mathèma, *learning;* mathematics, -ician, polymathy.
Mantis, *a prophet, sorcerer;* necromancy.
Marainò, *I wither;* Amarantos, *unfading;* amaranth.
Martyr, *a witness;* marty-, -dom.
Mechane, *an engine;* mechanic, -ism, -ical, machine, -ination.
Melas, *black;* melancholy.
Melos, *a song;* melody, -ious, philomela.
Metallaò, *I investigate;* metal, -lurgy.
Meteòros, *high;* meteor.
Mèter, *a mother;* metropolis, -politan.
Metron, *a measure;* metre, diameter, perimeter, thermo-, baro-, hydro-.
Miainò, *I pollute;* miasma.
Mikros, *little;* microscope, -cosm.
Mimeomai, *I imitate;* Mimos, *an imitator;* mimic, -ry, pantomime.
Misos, *hatred*, misanthrope, -py.
Mnaomai, *I remember;* Mnèmè, *memory;* Amnestia, *oblivion;* mnemonics, amnesty.
Monos, *alone;* monopoly, -tony.
Monazò, *I dwell alone;* Monachos, *a solitary;* monastic, -tery, monk.
Morphè, *a shape;* metamorphose.
Myò, *I shut up;* mystic, -tery, -terious.
Myria, *ten thousand;* Myrios, *infinite;* myriad.
Mythos, *a fable;* mythology.
Narkè, *the torpedo;* narcotic.
Nauò, *a ship;* nautical, nautilus.
Neos, *new;* neophyte.
Nèsos, *an island;* Peloponnesus, Polynesia.
Nomè, *a distribution;* economy.
Nomos, *a law;* anomaly, -lous, astronomy.
Nosos, *a disease;* nosology.
Odè, *a song;* ode, ep-, parody, mon-.
Odynè, *pain;* anodyne.
Oikos, *a house;* economy.

Oktò, *eight*; octagon, October.
Oligos, *few*; oligarchy.
Onoma, *a name*; synonyme, -mous, anonymous.
Optomai, *I see*; optics, -ical, -ician, synopsis, opthalmic.
Orgia, *sacred rites of Bacchus*; orgies.
Ornis, ornithos, *a bird*; ornithology.
Orthos, *right*; orthodox, -graphy.
Ostrakon, *a shell*; ostracism, oyster.
Oura, *a tail*; cynosure.
Oxys, *sharp*; oxygen, oxalic, paroxysm.
Pais, paidos, *a child*; pedagogue, pedant.
Paideia, *instruction*; cyclopedia, en-.
Pallas, *goddess of wisdom*; Palladion, *image of the Goddess kept at Troy*; palladium.
Pan, *all*; panoply, -egyric, -demonium, -theon, -dect, -acea.
Parechò, *I furnish*; Parochè, *a supply*; parish, parochial.
Pateo, *I trample*; peripatetic.
Pathos, *a feeling*; pathos, -etic, apathy, sym-, -thize, -thetic, antipathy.
Peirao, *I try*; Empeiros, *skilful*; empiric.
Penès, *poor*; penury, -ious.
Pente, *five*; pentateuch, -agon.
Pentèkostos, *fiftieth*; pentecost.
Peptò, *I digest*; dyspepsy, -tic.
Petaò, *I open*; petal.
Petros, *a stone*; petrify, -ifaction, Peter, saltpetre.
Phainò, *I show*; Phainomai, *I appear*; sycophant, phenomenon, phantom, phantasm, fancy, fantastic, -asy.
Pharmakon, *a drug*; pharmacy.
Phasis, *speech*; emphasis.
Phèmi, *I say*; pro*phet*, -etic, -ecy.
Pherò, *I bring*; peri*phery*, phos*phor*us, meta*phor*, paraphernalia.
Phileò, *I love*; philology, -osophy, -er, -omel, -anthropy, philter.
Phleps, *a vein*; phlebotomy.

Phobos, *fear*; hydrophobia.
Phonè, *a voice, sound*; eu*phony*, sym-.
Phòs, *light*; phosphorus.
Phrazò, *I speak*; phrase, para-, periphrasis, -astic, phraseology.
Phròn, *the mind*; phrenology, frenzy, frantic.
Phthongos, *a sound*; diphthong, tri-.
Physis, *nature*; physics, meta-, -ical, physician, physiology.
Phyton, *a plant*; zoophyte.
Piptò, *I fall*; Ptòma, *a fall*; symp*tom*.
Planè, *a wandering*; planet, -ary.
Plassò, *I form*; plastic.
Pleos, *full*; pleonasm.
Plessò, *I strike*; Plèxis, *a stroke*, apoplexy.
Pneuma, *breath, air*; pneumatics.
Poieò, *I make*; poem, -et, -esy.
Polemos, *war*; polemic, -ical.
Poleò, *I turn*; pole, -ar.
Poleò, *I sell*; monopoly, -ize, -ist, bibliopole.
Polis, *a city*; metropolis, politic, -ical, -ician, police, -cy, -ty.
Polys, *many*; polypus, -anthus, -gamy, -syllable.
Potamòs, *a river*; hippopotamus, Mesopotamia.
Pous, podos, *a foot*; tripod, antipodes.
Poros, *a passage, gain*; Emporos, *a merchant*; emporium.
Prassò, *I do*; practical, pragmatic, practice, -icable, -itioner.
Presbys, *an elder*; presbyter, -y.
Protès, *first*; protocol, -type.
Psallò, *I play on a musical instrument*; psalm, -ody, -ist.
Pyr, *fire*; pyramid, pyrites, empyrean.
Rhaptò, *I sew*; rhapsody.
Rhassò, *I dash upon*; Katarattò, *I tumble down*; cataract.
Rheò, *I flow*; rheum, diarrhœa, catarrh.
Rhin, *the nose*; rhinoceros.
Rhythmos, *harmony*; rhythm, -ical, rhyme.

Sarx, *flesh*; Sarkazò, *I tear off the flesh*; sarcasm.
Satrapas, *a viceroy*; satrap.
Schèma, *habit, arrangement*; scheme.
Schizo, *I split*; schism, -atic.
Scholè, *leisure*; school, scholastic.
Sèpò, *I rot*; antiseptic.
Sitos, *meat*; parasite.
Skelos, *a leg*; isosceles.
Skeptomai, *I look around*; sceptic.
Skopeò, *I view*; telescope, micro-, episcopacy, bishop.
Sophos, *wise*; sophist, -ism, -istry, philosopher.
Spaò, *I draw*; spasm, -odic.
Sphaira, *a globe*; sphere, -ical.
Splèn, *the spleen, anger*; splenetic.
Staò (histèmi), *I stand*; system, stamina (*see Sto, Lat.*)
Stasis, *a station*; apostasy, ec-
Stellò, *I send*; apostle, epistle, peristaltic.
Stenos, *narrow*; stenography.
Stereos, *solid*; stereotype.
Stèthos, *the breast*; stethoscope.
Sthenos, *strength*; calisthenics.
Stizò, *I prick*; stigma, -tize.
Stoa, *a portico*; stoic.
Stoma, *the mouth*; stomach.
Stratos, *an army*; Stratègos, *leader of an army*; strategy, stratagem.
Strephò, *I turn*; Strophè, *a turning*; strophe, apo-, cata-, anti-.
Sykon, *a fig*; sycophant.
Sylè, *a prey*; asylum.
Taphos, *a tomb*; epitaph.
Tassò, *I arrange*; tactics, syntax.
Tauto, *the same*; tautology.
Technè, *art*; technical, polytechnic.
Tèle, *afar off*; telescope, -graph.
Temnò, *I cut*; Tomè, *a cutting*; anatomy, -ize, -ist, atom, -y.
Terma, *an end*; term, terminus.
Teuchò, *I fabricate*; Tektòn, *an artificer*; architect, -ure, -ural.
Theaomai, *I see*; theatre.
Theò (Tithèmi), *I put*; epithet, thesis, hypo-, theme, hypothec.
Theos, *God*; theology, atheist
Thoreo, *I see*; theory, theorem.
Thermos, *hot*; thermometer.
Topos, *a place*; topography, topical.
Trepò, *I turn*; Tropos, *a turning*; tropic, -al, trope.
Trephò, *I nourish*; atrophy.
Tribò, *I bruise*; tribulation, diatribe.
Typtò, *I strike*; Typos, *an impression*; type, proto-, typify, typography.
Tyrannos *a prince*; tyrant.
Zèlos, *ardent desire*; zeal, -ous, -ot, jealous, -y.
Zoon, *an animal*; zoology, -phyte.

NUMERALS.

Cardinal.			Ordinal.		
English.	*Latin.*	*Greek.*	*English.*	*Latin.*	*Greek.*
One	Unus	Hen	First	Primus	Pròtos
Two	Duo	Duo	Second	Secundus	Deuteros
Three	Tres	Treis	Third	Tertius	Tritos
Four	Quatuor	Tessares	Fourth	Quartus	Tetartos
Five	Quinque	Pente	Fifth	Quintus	Pemptos
Six	Sex	Hex	Sixth	Sextus	Hektos
Seven	Septem	Hepta	Seventh	Septimus	Hebdomos
Eight	Octo	Octò	Eighth	Octavus	Ogdoos
Nine	Novem	Ennea	Ninth	Nonus	Ennatos
Ten	Decem	Deka	Tenth	Decimus	Dekatos
Eleven	Undecim	Hendeka	Eleventh	Undecimus	Hendekatos
Twelve	Duodecim	Dodeka	Twelfth	Duodecimus	Dòdekatos

Explanation of some Scientific and other Terms.

Logos, Gr., *word* or *discourse.*

Geology, the doctrine of the earth, treating of the different strata of rock on its surface.
Theology, divinity; a treatise on divinity.
Pathology, that part of medicine which treats of distempers, with their differences, causes, and effects.
Ornithology, a treatise on birds.
Mineralogy, the doctrine of minerals.
Physiology, the doctrine of the constitution of the organised works of nature.
Philology, the study of language.
Cosmology, a description of the world.
Etymology, derivation of words.
Demonology, a treatise on spirits.
Chronology, the science that records dates and periods of time.
Zoology, a treatise on animals.
Aerology, treatise on air.
Meteorology, treatise on meteors.
Astrology, the science that pretends to foretell things by a knowledge of the stars.
Nosology, description of diseases.
Phytology, description of plants.
Ichthyology, description of fishes.
Erpetology, description of reptiles.
Entomology, description of insects.
Helminthology, description of worms.
Phrenology, the science that professes to describe the constitution of the mind from the developement of the brain, as manifested by the outward appearance of the scull.
Anthology, collection of flowers, or of poems.
Mythology, system of fables; history of the Heathen Gods.
Tautology, repetition of the same words, or of the same sense in different words.
Doxology, a form of giving glory to God.
Genealogy, history of the succession of families; pedigree.
Horologe, an instrument that tells the hours, a clock, &c.
Analogy, resemblance between things.
Apology, defence, excuse.
Eulogy, praise, panegyric, encomium.
Decalogue, the ten commandments.
Dialogue, conversation between two or more.
Catalogue, an enumeration of particulars; list.
Eclogue, a pastoral poem.
Epilogue, the poem or speech at the end of a play.
Monologue, a scene in a drama in which one person speaks; soliloquy
Prologue, introduction, preface.

Graphê, Gr., a *writing.*

Geography, description of the earth.
Lithography, the art of printing on stone.
Orthography, correct spelling of words.
Biography, account of the life of an individual.
Stenography, short-hand writing.
Zoography, description of animals.

Hydrography, description of the watery part of the terraqueous globe.
Chirography, the art of writing.
Cosmography, a general description of the universe.
Autograph, a person's own writing.

Ethics, doctrine or system of morality; moral philosophy.
Physics, Natural Philosophy.
Metaphysics, Moral Philosophy.
Statics, that branch of science which treats of the weight of bodies
Hydrostatics, the science which treats of the weight, pressure, and equilibrium of liquids.
Hydraulics, the science which treats of the motion of fluids.
Optics, the science which treats of the nature of light, and the phenomena of vision.
Dioptrics, that part of optics which treats of the different refractions of the light passing through different mediums, as air, water, glasses, &c.
Acoustics, the science that treats of the nature, properties, and laws of sound.
Statistics, an inquiry into the state of a country.
Mechanics, the science that demonstrates the laws of motion, and shows the effects of moving forces as applied to engines.
Pyrotechnics, the art of fireworks.
Mathematics, that science which contemplates whatever can be numbered or measured.
Pneumatics, that department of natural philosophy which treats of elastic fluids, such as air, steam, and vapour.
Mnemonics, the art of assisting the memory.
Hysterics, species of fainting fits.
Tactics, the art of arranging men in the field of battle.
Politics, science of government; art or practice of administering public affairs.

Category, a class, a rank, an order of ideas.
Aerostation, the art of navigating the air by means of Balloons.
Agriculture, the art of cultivating tne fields.
Horticulture, the art of cultivating the gardens.
Alchymy, the chemistry which proposes the transmutation of metals.
Anatomy, that part of natural science which investigates the structure and functions of animal bodies.
Architecture, the art of building.
Arithmetic, the art of calculation.
Astronomy, the science that treats of the heavenly bodies.
Botany, the science that treats of plants.
Chemistry, the art which teaches how certain bodies act upon each other when brought into contact.
Electricity, treats of lightning, and of the elementary fire emitted by certain bodies when rubbed.
Galvanism, a species of electricity.
Heraldry, the art that explains coats of arms, and arranges the different ranks of nobility.
Mammalia, that part of natural history which comprehends all animals that suckle their young.

Stereotyped by Stevenson & Co. Edinburgh.